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MOTHER'S
IMAGINATION
UPON HER

FOETUS in UTERO,

Still farther considered:

In the Way of a REPLY to

Dr. BLONDEL's last Book,

Entitled,

*The Power of the Mother's Imagination over
the Fœtus examined.*

To which is added,

The Twelfth Chapter of the first Part of a Treatise
De Morbis Cutaneis, as it was printed therein
many Years past.

In a LETTER to Dr. BLONDEL.

By DANIEL TURNER,
of the College of Physicians, London.

L O N D O N:

Printed for J. WALTHOE, R. WILKIN, J. and J. BONWICKE,
S. BIRT, J. CLARKE, T. WARD and E. WICKSTEED. 1730.

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IN A LETTER ...

BY D. ...
of the College of ...

L O N D O N

Printed by ...

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THE FORCE OF IMAGINATION

Farther Considered, &c.

S I R,

THERE have been now almost twenty Years past (of which I think I need not apprise you) since I first published my Book of the *Diseases of the Skin*; where, among others, I set apart one Chapter, to speak of those imprest on that of the *Fœtus*, by the Force of the *Mother's Imagination*: which led me into a short Essay on the *Passions* in general; and their Influence on the Body of Man. In this Chapter, I gave an Account of several remarkable Cases, as Instances of such Force in the *Mother's Imagination*, which I had collected from Authors, particularly one, of whom more presently; and which never gave Offence, at least that I have heard, till an *anonymous* Pamphlet came forth about two or three Years past: the Design of which I perceived, was not so much to sift the *spurious* from the more *genuine* Histories of this Nature, or the *idle Stories*

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from *real Facts*; but entirely to overthrow the Belief, that ever any thing was brought forth of this kind, by any such means: that all was mere *Deceit, Cheat and Delusion*; and every man a credulous Fool, who had let in such Persuasion of any Power in the *Fancy* of a *pregnant Woman*, to mark or mutilate the Child in the Womb.

This, I say, put me on the making some farther Remarks upon this Subject; and being at the same Time about publishing a short Treatise concerning *Gleets*, it happened to be tacked to that Discourse.

To this I find you have thought fit to reply; and seem angry that I should give those Remarks the Title of *A Defence of the twelfth Chapter*, &c. by way of Answer to a Discourse set forth by a nameless Author, under that of *the Strength of Imagination in pregnant Women examined*. But good Sir, why so? Has not every Author Liberty to call his Offspring by what Name he pleases?

I have told you already, that I had written upon that Subject; to which I am sure you were no Stranger: and when I had found the Facts in general of this kind set at nought, with some Examples there laid down and ridiculed as old Wives Fables; the Phænomena attempted in a ludicrous Way to be solved upon other Principles, and Mankind bantered out of their Senses, or denied the Use of them otherwise than you think fitting: if therefore I made some Annotations upon so singular a Performance, and intitled the same a Defence of what I had, tho' so long time past, delivered in the same *Twelfth Chapter*; a Defence, I say, in general of the *Force of the Mother's Imagination*, tho' not of all the extravagant Stories there recited; where was the Incongruity in this? But you tell us, you had no View to the said *Chapter*, altho' you had observed several of the Instances

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stances therein mentioned, for the Support of such a *Force* in the *Mother's Imagination*; and that you was put upon this Task, merely from the *Cheat* at *Godalming*. This indeed will appear very strange to those, who cannot find the least Hint at that Imposture thro' your whole Book; only an Attempt in general to refute such Facts, as have been ascribed to the *Mother's Fancy*; and to set aside particularly some of those, of which, as I observed before, I had made mention several Years past.

Had you exercised your Talent, as some others did at that Time, upon that notorious Cheat, I am sure I had not disturbed you; so that if for making any Defence of my former Discourse, I am by you accounted the *Aggressor*, I can't help that: tho' I shall always acknowledge, that if I had been assured my old Friend and Acquaintance had been the Author of the *Strength of Imagination*, if I had made any Answer, it should have been more agreeable to the Laws of Friendship: but it was some time after the penning of these Remarks, that I received any certain Knowledge thereof; before which I had a Hint given me, it was done by one, to whom I owe very little Obligation; and thought therefore the Style I used, I must own, no ways unbecoming the Book I answered: which I now the less wonder, has brought forth a Spirit of Gall and Bitterness, of Rancour and Malice; tho' under a differing Guise or Vizor.

What Success this notable Discovery of yours at first met with, is best known to yourself and your Booksellers; but if it was printed for the Use only of your Friends and Acquaintance, there may be no Disappointment. I remember soon after the coming out of my Book of *Gleets*, to which this Defence was annexed, your Publisher was very busy with his Advertisements of the *Strength of Imagination*, &c. but finding all would not do,

there was another, to let the World know, that shortly there would be published a *New Imagination*, set in a better light, and freed from some Mistakes in the former, or to the same Purpose: yet I think it was near twelve Months that the *Mountain* was thus *pregnant*, whether a *Mouse* or a *Monster* is now brought forth, let the Reader judge; and why the Squabble about the *New* and *Old Imagination*; the *Genuine* and the *Spurious*, still continues: but this, Sir, by the way; which being premised,

I come now to a *farther Defence*, not only of the *Power of the Mother's Imagination*, but of myself, from certain Charges I perceive you have brought against me.

And first, you say*, I neither dispute your *Principles*, nor deny your *Consequence*; as to which I must again remind you, that your *Propositions*, for the most part, whether true or false, I then told you, were of little more Regard, as to the *Affair in dispute*, or disannulling *Facts* sufficiently attested; and served as little to the clearing of the *Controversy* about the *Power of the Mother's Imagination*, the *Effects* of her *Fears*, her *Longings* or *Disappointments*, impressing her *Fœtus*, than if you had kept them to yourself and said nothing about them.

If you mean however by your *Principles*, such your *Propositions*, I took care to state them fairly, and to comment upon each, as I thought proper; now surely 'tis very odd, that I should slight your *Propositions*, most of which I find are set as *Garnish*, in your second Course, yet allow your *Consequences*.

In the second Place, you say, I spoil the *Connexion*, *Nature* and *Strength* of your *Arguments*,

by *Balls* stuffed between them. You know, Sir, that *Balls* are usually put into the most costly Dishes; 'tis true, some puny Stomachs can't digest them; had I known yours to be such, I might possibly have left the forc'd meat out. But certainly no Man's Sense can suffer by a short *Parentthesis*, however frequently interspersed, provided his words are fairly entered; since the Reader is at Liberty to keep on the Thread of Discourse, and overlook the Comment: or if not, the smallest Pause imaginable will shew him, if the *Paraphrast* does wrong to his Author. This Method I am sure is no novel Practice, but anciently used to expose *Blunders*. However, dear Doctor, so willing am I to contribute a Share to your Diversion, that if you will be at the Charge of the *Patent* you speak of *, and divide the same into Shares, allow me only one in four, I am sure no Man so fit for the other three as your new *Interpreter*, *Corrector*, or what must I call him; who is certainly a Person that understands *English* well, and for *Pun*, *Quibble*, *Marginal Notes*, &c. your Book will sufficiently plead for him, to the Privilege I dare say of two thirds, if not of the whole *Patent*.

The *Capitals*, if I thought it might oblige you, I am willing should *transmigrate*, and be set before any of my *Volumes*: and as to any *Peccadillo's*, I scorn the poor Subterfuge of laying them to my Printer, especially what the Reader will see are not really his; as to the said *Capitals*, *READ*, *TRY*, &c. they may surely stand without Offence, at the Beginning or End of a much better *Treatise*, than either the *Strength* or the *Power* of the *Mother's Imagination* examined.

But it is here you have referred to a *Play*, which you say, you have been told (I had a great

* Ibid.

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Mind to have asked if you had never seen it) *acted to great Perfection, and with Drums and Trumpets, in the Siphylis, about page 340.* yet hearsay Stories you know are all Fibs, at least you will not allow them any Weight in those about the *Mother's Imagination*: but I can tell you that I have heard and seen one lately acted by my good Friend Dr. Blondel, where there is strange work with firing of Guns and Broad-sides, and that *in the Power of the Mother's Imagination*, pages sundry.

In the next Page of your *Advertisement* (for I shall follow you in the best Order I can) you say *it grieves you to see Dr. Turner taking abundance of Pains to erect his Idol into a very deep Mystery, and to be as warm and zealous in the Defence of it, as if the Church and State were in Danger.*

But I hope my good Friend will not grieve overmuch, who so well knows, that much Sorrow, as well as much Sotting, have spoiled many a brave and robust Constitution.

Which of us are contending *Pro Aris tanquam ac Focis*, let the Reader, with all my Heart, determine; and whether there is not more Honesty and Prudence in giving credit to some *Facts* we see before our Eyes, altho' we cannot account for their *Modus*, than either absolutely to deny them, or pretend to account for them by some mere *Hypothesis*, or by means as absolutely precarious and uncertain.

'Tis here also, I find, *you are afraid, lest by answering my Objections, the same Series of your (elaborate) Discourse should be interrupted, i. e. that the good Women, by such Interruption, should be rendered incapable of fathoming the Depths thereof; but what matter whether they do or no, if, as you immediately tell them, the very Design of such Answer is mere Interlude, designed for my Diversion.* Surely you are one of the best natured Men

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Men to be met withal, that will risque the spoiling of a most excellent Book, for the Diversion of his Friend. I hope, kind Sir, to make you some amends before we part, for what relates to the Expressions *wretchedly weak and shallow, silly, ridiculous, insipid.* I must indeed beg your Pardon, that I cannot retract one of them; however to prevent any Change in your Temper, you may please to throw into the other Scale, the *Hearsays, false Stories, and old Wives Tales; Jack of all Trades, the Juggler, Dr. Faustus, and the Devil and all* in the Preface, and the Ballance will be overpoised; especially with the Addition of one half of your *Witticisms*, and the *Marginal Innuendo's* interspersed through your Book.

The next thing I am to take Notice of here, must be that of your Complaint, that I have taken an intollerable Liberty to dress my Adversary in a *Bear-skin*, that I may bait him with more Ease; but as I know of no such Liberty that I have taken, or had any such View, nor have you been pleased to give one Instance thereof, I must take it only as a Piece of Policy, which some People practise, when they intend to be first at crying out; and as to that, I see you have dressed accordingly, and may use what Language you please; I expected to be fired upon, tho' I little dreamed (as the Folks say) at the first, from what Quarter the Guns were to be discharged.

But I am now, I find, cited upon *Rep.* of which, I thank you, you have allowed me a good Share; and I can assure you, it is chiefly upon the two following Favours, you beg, that I have given myself the Trouble of meddling farther in this Controversy. An inadvertent Mistake, if any such may be found, I hope may be excused.

The first Favour then you ask, if I value my Reputation, is to declare the *Page* and *Lines*, where

where you have asserted *the Mother and Child in Utero are no more related than when it is feeding on the Nurse's Knee, or playing in the Cradle, as I have charged you.*

Be pleased then, Good Doctor, to consult, p. 58. l. 12. to 18. and read these Words, viz. *these several Stages being well considered, it will appear, that the Fœtus in respect to the Mother, is all along no more to her than a Child that is in a Nurse's Arms, and at her Breast, by which it receives Nourishment, but is not to be reputed a part of her Body.* This you own at first may be looked on as a Paradox, but if this suffice not, be pleased to go forward to p. 77, and see if you can find these, l. 6. to 14. in short, *the Child is as distinct from the Mother, as a Child at the Breast, separate from its Nurse upon whom it feeds; and it is no more possible for the Mother's Imagination to act upon the Child in Utero, than for the Nurse to make by her Fancy, upon the suckling Babe, any Mark or Impression; or it is no more possible than for the two Hungarian Girls, which were seen in London some Years, and were joined together, to have by their Imagination done any Injury to one another; but the Possibility here disputed, is rather surely, whether their Mothers might not have injured them.*

Now doubtless here must be some great Oversight between us: 'tis amazing, I must own, to me, that I should be thus interrogated, since the whole Drift and Scope you aim at, is, to prove the *Fœtus in Utero* a distinct individuum, a separate Integrum (your own Words) from the Mother, to have a distinct Genus Nervosum, a distinct and separate Circulation of Blood, and proper vital Functions on its own Account: from whence you would infer, that in neither of the Stages of Impregnation you have enumerated, it is no part of the Parent Mother; and consequently, that her Imagination can-

not do it the least Injury at any time whatever. See your last Paragraph in p. 93.

Since then you have cited me to the Bar, on the Forfeiture of my Credit, I have returned you an Answer.

But you will say perhaps, I have not yet taken you right as to the Relation of the Child in *Utero* to the Mother, and that of the Child in the Nurse's Arms, and at her Breast it feeds upon; admitting this, which believe me, was no wilful Mistake, your Argument can no way suffer; since according to your *Hypothesis* of the *Animalculi* (not clear I must own from some insuperable Difficulties to be observed hereafter) you might have called it an *Integrum* before its admittance through the *Uterus* into the *Ovum*; which is accounted no more than its *Domicil*, in which it took Shelter to defend itself from outward Injuries; when surely it might be said to be no more related to the Mother, than the Child upon the Nurse's Knee to her: but you say, or would possibly have it implied, which truly I was not aware of, that you allow the *Fœtus* so far related to the Mother, as the Child at the Breast to its Nurse upon whom it feeds; and if I were to ask you how it is to subsist when it has eat her up, you would be displeased. However, I now take you right I hope, that the Child may borrow in like manner, but make no returns; and therein I suppose stands that little Relation there is between them. I must assure you, this Oversight was never intended to prejudice your Assertion, and that it was unknown to me, that I had varied any way, till I came to compare them.

The second Favour you beg is, *that I would shew the Animalcules* (or must I literally name them *Animalculi*?) *by the Name of Pediculi, which, you say, I have englisht over and over, i. e. twice over.*

In

In p. 67. l. 11. I found the Name *Pediculus*, which you will allow, I dare say, where it stands once for any thing else, is put one hundred for a *Louse*, and for which no other Name, that I know of, is used; so that upon a cursory or transient View, I took the *Tourniquet* to press on the *Animalcule* itself, which I find now was to bear only on the Foot or Stalk, and thereby strangle the Vessels between that and the *Ovum*; in the Leaf before you had express'd the same by the less ambiguous Word, viz. *Calix*, and I can now only wish that this or the *Pedunculus* (the common Terms) had supplied the Room of the *Pediculus*, if you please to bring this into the Number of Inadvertencies, as it ought to be; neither here have you any Wrong done, being fully sensible, as I think you may be, if you would speak plainly, that I had no ill Meaning herein, and that the *Mag-gots*, *Worms* or *Tadpoles*, you could not have gain-said, must have been every whit as diverting to a certain Set of Readers, as the *Lice*; and this, Sir, is the whole Truth, and the whole of the Truth as to these Particulars, about which you have given yourself such an Air of Authority to summons me on my Reputation, and which you are now at Liberty to make the most of; but lest you should farther object, that with some sinister View I have entered only a Bit or Scrap of the Sentence, I will here place the Paragraph *verbatim*, that it may not only appear in its full Elegancy and Lustre, but the *philosophical* as well as *mechanic* Causes, why the *Mother's Imagination* can have no Influence over the *Fœtus*, may be *mathematically* demonstrated.

* But if a *Ligature* or a *hard Pressure* be made upon a *Sinew* or an *Artery*, the Part underneath

* Strength of Imagination. p. 66, 67.

entirely

entirely loses its Communication with the Heart and the Cerebrum; and is for that time wholly deprived of Motion and Feeling, and if the Cause be not soon removed, it may remain useless for ever.

I would only observe by the way, that this is false in Fact, as to the tying up the Artery; both *carpal* and *humeral*, nay the *crural* itself, has been so served in the Cases of *Aneurisms*; the lateral communicant Branches sufficing to continue the Circulation, tho' the Trunk, unless that of the *Aorta*, happen to be destroyed. But I proceed:

For that very Reason 'tis not in the Power of Fancy to affect the Ovum after Conception; since, as I have observed before, the Liquor in which it swims growing tough and of a glandulous Substance, presses like a Tourniquet upon the tender Pediculus, and strangling the Vessels, and the nervous Fibers, cuts off all manner of Communication between the Mother and the Ovum; it is as it were entirely separated, Imagination does command it no more than a Man paralytical can move his Limbs.

I hope, Sir, I have now quoted you right; and I know not where I have done otherwise, at least designedly: But if in remarking any Discourse, a Commentator must be obliged to transcribe whole Pages and Leaves, when the Sense may be delivered in as many Lines, what an endless Task does he undertake, or indeed to what end, unless to impose upon his Reader, who may easily inform himself, if the Remarks be just, or the Discourse abbreviated, maim'd or curtail'd, on purpose to injure the Author's Meaning?

In a Summary, or Recapitulation of any Discourse, it has been usual for a Commentator, perhaps in two or three Pages, to deliver the Substance thereof; and if the Author's Sense is therein comprised, and set down in a Character different from the rest of the Discourse, or by which it may be taken for
such

such Author's, for so it is indeed if Expressions of such Tendency are found scatter'd about his Book, or just Inferences thence collected; this Liberty, I say, cannot be arraigned of Presumption or Confidence, nor is it to be deem'd any Imposition on the Publick.

Having observ'd your *Advertisement* (long enough to have supplied the Place of one) I am now got to your Preface, in which you say the Doctrine of *Imagination* relating to the *Fœtus* has gone through several Revolutions; but that the Opinion now current is of modern Invention: And here I think you had done well to have inform'd us truly also with the Antients Opinion of *Imagination*, of which you say *Hippocrates* takes no Notice: If the Antients believed the *Mother's Imagination* could impress the *Fœtus*, the Moderns do the same for the greater part. But why should you believe that any one will think the worse of an *Invention* for being *modern*, since all our great Discoveries are such? Hard indeed on this Account seems the Fate of the *Antients*, that whilst on one hand we are crying them up as Gods, the *Divine Hippocrates*, the *Omniscient Aristotle*, on the other we are debasing them to the State of Men, and those ignorant ones too, in Comparison of ourselves; calling their Followers *Bigots*, or Persons deluded by the specious Name of *venerable Antiquity*; for I must own I never heard before of that of *venerable Experience*, which whether new or old, will be at all times the safest Guide, and the older surely still the better, having the greater Number of Experiments for its Confirmation: But here lies our great Difficulty, we have one *Experience* set up in Opposition to another: You say *Experience* is against the *Imaginationist*; for that you can give Instances of a Multitude of these *Imaginants*, some much affrighten'd, others as greatly disappointed, without

without any Effects ensuing: And they will object, that allowing all this, there may be many Causes concurring, both on the Mother's Side as well as on that of the *Fœtus*, absolutely inscrutable to us, which may hinder such Accident very frequently; but this perhaps you will tell them is directly flying to occult Causes, which a Person so perfectly well acquainted with the natural ones as yourself, cannot allow of; and therefore they can alledge nothing farther, unless their own *Experience* against yours, by giving sufficient Proofs, that the Mother's Imagination has produced many strange Impressions, and plain *Signatures* on the Body of the *Fœtus*; and that deriving the same from other Causes is arbitrary, precarious, and as difficultly reconciled, for the most part, as to the Imagination itself. Of which Persuasion I must own myself, as to several of those I have seen, which have really presented, after some great Affright or Disappointment.

But you tell us, *that your Reasons are grounded so strong, that no Body must pretend to answer them directly* (when your Pen was moving, you might have added neither *indirectly*) which surely implies, that your Book is directly unanswerable; and if so, why should you despair of Success, or why *believe* only, immediately after, that your Arguments all put together, amount (only) to a kind of Demonstration; what kind of one, with you, I leave to the Reader's Judgment; and whether he can discover therein all the *charming Characters of Truth, Perspicuity and Intelligibility, with the dismal Look and Countenance of Falshood on the other Side.*

The rest of your Preface I find consists of some *phylological* Fragments, not of *black Dogs, screech Owls, and Death-watches* as your former, but of *Comets and Eclipses, Divination, Oracle, judicial Astrology, Ordeal, and Duelling*; intending to shew thereby

thereby how the World has been imposed on, by the venerable Name of Experience, especially in natural Causes: from whence the Reader is to draw this Conclusion, that it is not possible for any great bellied Woman, affrighted or disappointed, to mark the Child in her Womb, by means of such Affright, Surprise, or Disappointment; nor that any one was ever so marked; all what has happened of this kind being owing to more obvious and natural Causes, such as jumbling of an Ovum two hundred and fifty Years ago, or more than two or three thousand, Falls, Bruises, Dilacerations, Apostemations, Midwife's Fingers, Sugillations, irregular Texture of Blood Vessels, Flexibility of Ligaments and Bones; with other the like Causes under the Force of mechanic Powers; and that it is impossible it should happen otherwise, since you have set a Barrier, or Partition, between the Infant and Mother, I mean the *Tournequet*, which wholly intercepts any Communication in *Principio*; and that afterwards, to the time of its Exclusion, it is as distinct from the Mother, as a Child at the Breast from the Nurse on whom it feeds.

Am I not right now, Sir? And is not this your Meaning separately or collectively, your own Words?

Your *Propositions*, which follow next, I took notice of before, when I told you, I thought them foreign to the Dispute, and therefore I shall have no Regard to them now; nor indeed can I see any Cause for the same. You say, you placed them at the Head of your Book as an *Index*; and if so, whether at the Head or Tail it matters not, nor need the Reader mind them; an *Index* to a Book was never looked on as an essential Part, but placed as an Ease only for the Reader, to turn more readily to some particular Part thereof. However, as I have told you already, I could not see which

which way they would unriddle the Difficulty; I am still of the same Mind, that we may thence as well explain how a Flash of Lightning (perhaps no improper Simile to some Effects of a sudden Fright or Astonishment in the pregnant Woman) should leave some Bodies untouched at hand, whilst it destroys others farther off.

At the close of your *Propositions*, you hint at somewhat I had inferred from your *Dissolutio Continui*; but you have cautioned me that I speak not one Word of the Pudding; this shall, if you please, pass for a *Pun*, or if you had rather, a *witty Repartee*: however, you tell me this *Dissolutio* for *Solutio*, was a Fault of the Print, you might as well have said of the Paper; but whether the Author's, the Print, or Printer's, since you have promised to drop the *Pudding*, so shall I the *Dissolution*.

Quitting now the Advertisement and Preface, I enter on the Book itself, where I intend more particularly to take notice of such Parts, as were less, if at all, observed before. And first,

In p. 3. you tell us, the Child may suffer many ways by the Affections of the Mother's Mind; but how can that be, if it be a distinct *Individuum*, a separate *Integrum*, as distinct from the Mother, as a Child at the Breast is separate from its Nurse, upon whom it feeds: I think now I have hit you right, for I would not willingly be cited again; but as to the Query, how these Affections of the Mother can affect the Child? Very easily you say, because the Blood flowing to the Womb with great *Vehemence*, may separate the Placenta and cause *Abortion*; for it is, it seems, denied Admittance farther, it cannot flow to the Blood Vessels of the Child, *ob Blondeli Torniquettum*; it has a separate *Circulation*, separate *Sensation*, &c. But suppose *Abortion* should not ensue? why then such violent

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In p. 3. you tell us, the Child may suffer many ways by the Affections of the Mother's Mind; but how can that be, if it be a distinct *Individuum*, a separate *Integrum*, as distinct from the Mother, as a Child at the Breast is separate from its Nurse, upon whom it feeds: I think now I have hit you right, for I would not willingly be cited again; but as to the Query, how these Affections of the Mother can affect the Child? Very easily you say, because the Blood flowing to the Womb with great *Vehemence*, may separate the Placenta and cause *Abortion*; for it is, it seems, denied Admittance farther, it cannot flow to the Blood Vessels of the Child, ob *Blondeli Torniquettum*; it has a separate *Circulation*, separate *Sensation*, &c. But suppose *Abortion* should not ensue? why then such violent

Convulsions and Agitations may arise, as may knead the tender Infant, may cause Dislocations, Fractures, Mutilations, Hernia's, Ecchymoses, &c. but surely no Signatures nor Representations, which are to be brought from other Causes, we have already and shall hereafter observe.

But, good Sir, if I thought I were not burthensome, I would, for Information, ask one more Question, that if the *Fœtus* be such a *distinct Integrum* from the Parent, with *separate Circulation*, &c. how comes the poor Innocent to be polluted with certain Diseases, I do not mean *hereditary* ones, for these may have been contracted time out of Mind, but those of recent Date? for Instance, that I may not be too verbose, we'll put the Case in short thus; The Man marries, the Wife conceives, the *Animalcule* perfectly sound having entered its *Matrix* the *Ovum*, after some time the Husband from a foul Woman contracts a *Lues*, and gives it to his Wife, who some how or other transmits it to her Child in *Utero*, as appears evident soon after its coming into the World; which way must this be transmitted, if not by Circulation of the Mother's Blood through the Body of the *Fœtus*? This only by way of Information, and who can I apply to, but to the greatest Master of the *Secrets of Generation*?

I might hint the same as to the *Small Pox*, the *Measles*, *Jaundice*; but these you may tell me are contracted separately; altho' I have attended several Women falling ill of such Diseases, just before the Time of their Delivery, and finding their Children therewith apparently infected, did believe it came by the *Medium* of the Mother's Blood, and not from the milky Mucilage.

P. 6. You are so good as to present us with the *Character* (an odd Term as here applied) of *certain and undoubted Experience*, in respect of *natural Causes*;

Causes; this is the first Time, I must own, that I have heard of *Experience wanting a Character*; nor can that which is certain and undoubted, stand in need of any; however, we are to suppose these natural Causes may be come at, and readily discovered, tho' I doubt most of them are not; for tho' we have many *Phænomena* even in the *animal Oeconomy*, which are brought about by *natural Causes*, yet are the same too often impenetrable to the humane Intellect; and such I fear we shall find are some of yours; however, the least we can expect from you, is, that what you have alledged to support your own Opinion in this Affair, should be according to your second Rule, *clear and intelligible; grounded on the Testimony of our Senses; no occult Qualities, Suppositions, Conjectures, Hearsays and Casualties*: and if you prove what you have advanced, to be thus supported, I will never say one Word more for the *Power of Imagination*, *Eris mihi magnus Apollo*; but of this Affair concerning *Experience*, more presently.

P. 9. You have informed your Reader, that Dr. T. speaking of the prodigious Feats *He* ascribes to *Imagination*, thinks fit to name these mighty Performances, *Transanimation, Transformation of Body, and calling down even the Planets, (if possible) and the Stars out of the Firmament.*

I am afraid, before I have done, I must cite you, if you have any Regard for your Reputation, to shew the Page where Dr. T. has been thus free in delivering his own Thoughts? Or whether you did believe such Opinion to be his? You say, you must beg his Pardon if you presume to say, that he seems to favour these Notions, at least if he affixes any Meaning to his Words, and by them you are surely to judge of his Thoughts; but pray Sir, ought you not in Justice to have shewn these Words spoken *ipsa Persona*, or as his own Sentiments?

Where has Dr. T. given the least Intimation, that he believes one Tittle of these extravagant Feats? If for only saying, To this, i. e. *Imagination*, are ascribed a Sort of *Transanimation*, &c. he must be reckoned a Fautor to these wild Conceits, then every historical Writer must be taken for a Disciple to the most extravagant Tenets he gives an Account of, as broached by other Men. I must tell you, Sir, this is so far from being honourable, that it is not honest; and that you who have borrowed almost all, unless your new *Hypothesis* of the *Animalculi*, from *Fienus*, knew very well, that these, and many other Notions of like kind, were *Avicen's*, and not Dr. T.'s, as he is quoted by that Author in the following Words.

Idem, i. e. Avicenna cap. vi. & ix. de Metaph. scribit posse animam humanam, per fortem Imaginationem, non solum proprium Corpus, sed etiam externum, realiter transmutare, possit Corpus sanum ad ægritudinem, & Ægrum ad sanitatem convertere: Corpora fascinare, grandines, nives, ventos excitare, & syderum virtutes a Cœlis depromere, &c.

Whether this does not a little favour of the *Bear-skin Dress*, you talk of, you shall be Judge yourself? Dr T. has taken the Office merely of an Historian, having suspended, for the most part, his own Opinion, and given the Reader his Liberty of believing what he pleases; reciting the Cases as he found them, and quoting the Authors whence he took them. If he hath added any thing of his own Knowledge, or delivered since, as from himself, you might have made the most you could of that, and some Cases I think there are, which all your *Rhetorick* and *Logick*, your *Reason*, *Experience* and *Anatomy*, your *Hebrew* nor your *Greek*, much less your *Jumble*, will ever be able to reconcile to other Causes than are there affixed.

I deny

I deny not that I have thought, and do still, that many Accounts which have been given us, by some learned Physicians and great Naturalists, of good Repute and as great Integrity, with other Instances which have fallen under my own Observation, are not to be slighted on the Account of their *Modus* hidden from us; and to be plain with you, my Friend, I must say, that many of your ways of Explication, notwithstanding the specious Names prefix'd, of *Reason*, *Experience* and *Anatomy*, are almost, if not altogether, as difficultly reconciled; but that the Reader may see what is to be inferred thence of my own Opinion, who I fear not doing that Justice which I am not to expect from you, of distinguishing what is such, from that of another Man's, I have ordered that whole twelfth *Chapter* to be hereunto annexed, as it was printed many Years past; whence it's possible he may easily discover also whether the *Godalming* Woman, or some Body else, was the Motive to your Undertaking: in the mean Time, I cannot give it more exprelsly, than in the Words of the Author abovementioned, to whom you have been so kind to refer me, I mean *Fienus*, who has thus delivered himself upon this Subject*.

“ By these Authorities and Examples, to deny
 “ all which would be very rash, it appears plain,
 “ that the Mother's Fancy may some way alter
 the *Fœtus*.

“ I have not brought them all, as believing
 “ them alike true, for I believe some of them to
 “ be false, either directly so, or as set forth by
 “ their Authors, with Circumstances incredible,
 “ and in themselves ridiculous; but when I made
 “ my Collection from the several Authors I con-

* De viribus Imaginationis apud nos, p. 235.

“ sulted, I took all I found, intending to en-
 “ quire after the Truth of each; let it suffice
 “ however to the Purpose, there are many true,
 “ tho’ not all.

Your third Chapter contains your farther Proofs against the *Mother’s Imagination*, and thus you tell us, *that out of many hundreds longing or affrighted, scarce one is marked, many also marked that were never affrighted nor disappointed*: here I find you at your Arithmetick, and being a *cunning Man*, calculating Nativities, *to find out the Disproportion between Monsters and complete Births, the marked and not marked*; and all founded upon guess Work, or frivolous Supposition, *sed quorsum hæc?* for taking your highest Disproportion, if the smallest Number you can imagine carry the most indubitable Marks or *Signatures*, falling in with the previous Circumstances of the Surprize or Disappointment, they may well be the Objects of our Admiration, and justify this Power also in the *Mother’s Imagination*; how your Friend *Fienus* has untied this Knot, may be seen by his following Conclusion*.

“ Phantasia non potest facere aliam Mutatio-
 “ nem in Foetu, neque alias causare signaturas,
 “ quam ad quas, Materia Corporis est apta duci;
 “ & ad quas facultas formatrix habet ordinem na-
 “ turalem, quapropter etsi species phantasticæ
 “ omnes sint quidem ex se æque natæ dirigere
 “ conformatricem, tamen ipsa conformatrix non
 “ est propterea nata omnium directionem & re-
 “ præsentationem sequi; et enim formatrix non
 “ potest formare quicquam, nisi ad quod forman-
 “ dum habet Materiam idoneam ex quovis enim,
 “ non potest fieri quodvis, sed tantum ex Mate-
 “ ria apta ac disposita.

* Conclusio, 55. p. 349.

How many are equally oftentimes exposed to the same Flash of Lightning, and how astonishing some Effects thereof? Must we therefore say, that because one or two only, out of many thousands, received some *Stigmata* from thence, or were killed outright, that it was not therefore thence? They fell by reason of an Apoplexy seizing at that Instant, or were hurt by other means; for how could such Lightning be any Occasion, when so many thousands are every where exposed, and yet not harmed thereby? Are not also the unaccountable Effects thereof upon Houses, Furniture, and the like, as easily solved away, by saying, how could this be? Did not other things lie much more exposed, yet received no harm? Has not some mischievous Person fired his Neighbour's Barn, the Window Frame of the House, killed his Horse, or stealing slyly into some part of his said House, melted the Bars of his Window, and played these unlucky Pranks, to set People on wondering? Has not the Sick been burnt with Gun-powder, or been a fighting, and so would have us think it was the Effect of Lightning? No, sure it cannot be, for there is no Comparison between the thus maimed, and the not maimed; *Et sic quia non omnis, ergo nullus.*

Begging now your Pardon, good Doctor, as you have done mine, I cannot choose, but think you have been very idle, or the Cases must more rarely happen than you would have us to believe, that in three Years time you could collect *but one poor Bunch of Grapes, a parcel of black Cherries, and those painted ones, a single Peach, and a Suit of Pinners fetched as far as Denmark* *: I am sure more such would have been very acceptable, and the least we could expect, should have been enough

* Power of Imagination, p. 18.

to superponderate the imaginary Productions ; the rest I suppose we are to take out of your Numeration Table ; what the Bark has to do here, I know not, unless it be a Specifick also in curing Marks as well as intermitting Fevers ; nor yet the long Story of K. 7. 1. unless it had been asserted, that it was impossible for any Woman to be thus frightened as was his Mother, without marking of her *Fœtus* ; whether her Mind was taken up with the Thoughts of Swords or Daggers, or contriving her own Escape, we know not ; but it seems, if the Story be true, his Abhorrence of the Sight of a naked Sword, tho' the Affright had not imprest his Body, it had his Mind. But it may be he was naturally of a pacifick Temper.

But now I must desire the Reader to be very attentive ; Dr. T. makes a solemn Renunciation, and in the most general manner (in what manner you please, my good Friend) to certain Spots called *Lusus Naturæ*, reserving only to Imagination the regular Draughts, as her Prerogative*.

By this, says Dr. B. Dr. T. has partly (I thank you, my dear Friend, that it was not wholly) ruined his Cause ; the short, as we say, of the Case is this. Dr. T. has allowed Nature by some luxuriant Juices thrown forth on the Surface of the Body, to raise some irregular Appearances thereon, which in our Language are usually called Moles ; the Consequence, i. e. Dr. B.'s, is this, that therefore Nature surely, without Imagination any ways concerned, may throw forth the exact Portraiture of a Frog, a Lizard, a Slice of Cake regularly depicted, or any other exact Similitude, may make the Face like that of an Ape or any other Animal : might not the Doctor as well have said, that

* The rest of the Wit, but too dull I think for a Repetition. See in p. 19.

because Nature upon the Bark of Vegetables throws out Knots, she may discover to us both Flowers and Fruits, at least their true Similitudes upon the same Parts? *Qui concedit aliquid unius generis concedit omnia, utcunque diversi.*

To the same Purpose p. 20. you ask a Question, whether to pose me, or expose yourself, the Reader will see presently, from the Nature of the same. If Nature, say you, *can make a Mole of half an Inch or an Inch Broad, without Imagination, why not of three or four Inches as easily? why must Imagination have all the regular and exact Resemblances, and Nature the irregular ones? Where is the Absurdity, that some of these Spots be of such a Colour, as to imitate a Plumb Cake? Or the Pebble Stones of St. Winnifred's Well? Or counterfeit a Cherry or other Fruit? A Rind of Bacon?* If I thought it would not put you into a mild Passion, I would ask what Tree this latter grows upon, following so close on the Back of the Fruits.

This Sir, however, is the State of the Question, literally and verbally, is it not? And if it be not answered by what I have just now mentioned, I reply calmly without quarrelling (for that I will not with any Man, much less my old Acquaintance Dr. B.) without Equivocation also; the Difference I think consists in this, that the regular are produced from a Type, the Impress in, with the Impulse from the Imagination, some how working on the plastic Power; the other without. Your last Interrogatory is truly an Absurdity, since it must be *Shape*, as well as *Colour*, that gives us the Idea of any true Similitude. If you ask me how Nature works from this Exemplar in the Imagination, I willingly confess my Ignorance; when you resolve me how I move my Fingers, either one or t'other, by simply willing, I may perhaps

perhaps acquaint you ; which nevertheless I know not how the same is done, I want no Arguments to convince me, that *so it is*; this also you have Liberty to laugh at.

Thus quitting your *Third*, the next in order must be your *Fourth* Chapter, freed from some little Quibbling in the former, yet still pregnant with Mistakes, and silly (*asking Pardon*) *Innuendo's*; as for that, some People have been imposed on, or because there have been Cheats, idle Stories, Accidents or Casualties, before, in, and after the Birth, therefore, all whatever has been related of, or imputed to the *Force of Imagination*, must have risen from one or other of these, and that allowing for Contradictions, you hope the Imaginationists will now throw up the Cause, as unable to defend themselves longer against so much Learning, so much Arithmetick, and so much plain Evidence against themselves.

As for Dr. T.'s Twelfth Chapter, you are to make what Allowances you please; 'tis plain you thought he deserved not common Justice from you, and therefore you was resolved he should have none; otherwise you might have seen he has made an Allowance himself, in owning he entered some, for whose Credit the Author was to answer; some to entertain, others to inform his Reader; but if you have not allowed for some of your own, the Reader will do it for you, who will scarce find one without Absurdity, Supposition, or Untruth; and as to your three Stages, I am much out in my Opinion, if (instead of the plain Evidence and Certainty you have promised) a competent Judge in the Matter will not easily perceive all to be no better than a Fiction of your own Brain, and a Sponge more fitting than a Table of Errata's: in one of these I did before endeavour to set you right, as to a Point of Surgery, as I

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have

have done here in respect to as great a Mistake in Anatomy, I mean your Ligature upon the Artery; but I find you are above Advice, as are most who pretend to new Discoveries, or set up for Teachers. I told you, I say, in my former, that there was no Absurdity, nor Impossibility in Fractures remaining long time without a *Callus*; for if the same is not formed in few Weeks, it is a Chance if it be formed at all, as I have found it; or if after forming, the Cement happens again to be entirely dissolved, and so continues for several Weeks more, as I have known also, it is scarce ever like to agglutinate again; and yet the Patient's Life in no absolute Danger thence, tho' the Limb must be ever useless; upon which Account, together with the Trouble at the Times of dressing and undressing, and indeed upon no other, I have known a Patient dismembered of his Arm in one of our Hospitals; the Limb, for want of its proper Motion, being emaciated (as all such must be) and hanging only by the Muscles, required nothing more than the Knife, with very little Disturbance to the Patient, to make the Separation. But perhaps you may be so very captious as to say, that it did not continue in this manner twenty Years; and I have acquainted you why it did not, for as to its being any way the Occasion of the Patient's Death, it might have continued thirty, as several Dislocations never reduced, or reduced and falling out again, have done; therefore there may be less need of your probably's, that the Boy brought into the World a Luxation of the *Carpus* and *Tarsus*, to make both the Physicians and Surgeons of the Hospital a pack of Ninny-hammers, as well as the Monks a parcel of Knaves, in carrying on a pious Fraud. But the former, it seems, never come into the Hospital of Incurables (sure they must have

have little Salary for so easy a Post) *but when the Pensioners* (perhaps they take in no Patients, only incurable Pensioners) *who are there for Life, have some additional Distemper*; is not this so, my dear Friend? Now I doubt not but you, who have so nicely calculated the Marks and Deformities, might have told us, if you had pleased, how often this may happen; surely at the least once in a quarter of a Year, that it might be said, they did somewhat for their Wages; but is it possible, good Doctor, that upon the introducing so remarkable an *Invalid* into their House, their own Curiosity (as I am sure it would that of ours) would not have led them to an Enquiry after, and a View of the Case? Or was it possible they should not difference the Limbs fractured in the Middle, from Dislocations at their Extremes? Or could they not distinguish a solid Bone from one of Dr. B.'s, which he says are soft to the Taſt? I would forgive this with all my Heart, if I thought I should not catch you again at your *Innuendo's* and false Inferences; not out of Monkish Superstition, but an obstinate Bigotry to you own Opinions.

Your fifth Chapter comes next in play; which is called Dr. T.'s *Twelfth Chapter dissected*, with a Bit of *Latin* to grace it; and when Dr. B. has proved these designedly perverted Terms to be Dr. T.'s, it might be time enough to observe them.

If Dr. B. was only in a calm Passion when he set down these, he is the more inexcusable, for a Man outrageous will say any thing, and is not to be regarded; as for the Words *Exultation*, *Ovation*, *Irradiation*, I shall however venture to stand by them, tho' taken from others (as learned perhaps as Dr. B.) knowing no better *metaphorical* ones, to describe the Passion of Joy, than by the two first; and I believe I may defy my Friend
Dr. B.

Dr. B. to set down one more significant than the last, when we would signify the Influx of the *Animal Spirits*, or if you had rather, as the more modish Word (tho' I think we know about as much of one as t'other) the *nervous Fluid*, by their Tubes, from the common Senfory to all parts of the Body, to carry one Message, or their Reflux to bring back another; these I say, unless by Quiblers or captious Persons, were never thought improper Phrases, any more than the *Purple Stream* to signify both the Colour and Motion of the Blood. As to the *tickling of the Spirits*, or the whipping of them either, if he had pleased, Dr. B. knew very well that the same were none of mine; so that he may make them *prance* and *dragoon* * as he pleases; whether his own Definitions of the Passions (some of them) will not furnish as much Diversion, the Reader will see presently.

Passions, you say, are grounded upon the Knowledge of the Object, a quick Thought, and some Ratiocination: thus,

What is Surprise, but a sort of a sudden Comparison between an ordinary Object, and an extraordinary one, we are not acquainted with?

Sudden Fear is an instantaneous Comparison of Strength on both sides: and a Consciousness of Debility and Weakness.

Longing is grounded upon the Judgment we make (a most admirable one this) of the Usefulness of what we long for; witness the *Malacia ac Pica Prægnantium*.

“ To these I answered †, who that was ever
 “ thoroughly frightened, or, as we say, out of his
 “ Wits, was in Condition to make Comparisons?
 “ Who that is suddenly surprised at the Sight of

* See the Mother's Imagination examined, p. 5.

† See my first Defence annexed to my Discourse of Gleet.

“ an *Apparition*, falls upon deliberating which is
 “ the strongest, the *Spectre* or himself? Or what
 “ *Chlorotic Girl*, overrun with the Green Sickness,
 “ who earnestly longs for a Piece of a Coal, Cin-
 “ der, Tobacco-pipe, Chalk, Oatmeal, Salt,
 “ Sand, or the like dainty Viands, first makes a
 “ Judgment, and argues about their Usefulness?”
 But of some of these you shall have a farther Taste
 hereafter, for we are now to examine Dr. T.’s
 Cases; where, in order to avoid being too prolix,
 I will insert only the Heads of each, and refer to
 the Chapter itself adjoining for the rest; but
 shall by no means omit your learned Comments:
 and first,

Dr. T. The Desire, saith *Hippocrates*, of the preg-
 nant Woman, &c.

To this, you answer, that tho’ you have a great
Respect for *Hippocrates*, who has transmitted to us
 many useful *Observations*; yet he was more modest
 than to pretend to *Infallibility* (which Dr. B. surely
 does) we ought not to receive all his *Notions* blind-
 ly, but with *Choice* and *Discretion*, witness the *Re-
 ceipt* he gives to *Fathers*, (very much to the *Pur-
 pose*) that if they would beget a *Girl*, they must
 before the *Act* tie up their right *Testis*, and if a *Boy*,
 the left, but now comes the Clincher.

Dr. T. has misrepresented *Hippocrates*, who says
 not one *Word* of the *Strength* of *Imagination* upon
 the *Fœtus*; there are indeed some few *Words* (thank
 my good Doctor) which are wrongfully applied to
 this *Subject*; as when he says, that if a pregnant
 Woman does long for *Coals*, or for *Earth* (a little
 of the old Greek Manuscript in the Margin would
 have set it off wonderfully) and does eat them, the
 Sign of them will appear upon the Head of the Child;
 by which Advice we are to understand *Hippocrates*
 meant no more, than to deter Women from eating un-
 wholesome Food, or he means that the Mother’s Blood
 (which

(which doubtless he thought must have an Inter-course with that of her Infant whilst in *Utero*) being tinged by the Blackness of the Coals, might communicate that Colour to the Child.

I hope, Sir, you have a Patent for expounding not only *Hippocrates*, but every one that opposes yours, in what sense you think proper, or else I dare say you must be called to account by some other Expositors; for if one way wont do, you can readily find another, and *Hippocrates* shall mean either; but what must become of good St. *Jerome*, who, it seems, has mistaken *Hippocrates*, as well as Dr. T——r? or those from whom he picked up this Intelligence? The Saint may rest in Peace, we have no Pique against St. *Jerome*, but only Dr. T——r; pray observe now what follows.

If Dr. T——r was hereafter (a little Blunder in the Tense is no great matter) to oblige the Publick with a new Edition of *Hippocrates*, I advise him to review carefully all the old Greek Manuscripts of that Author, and to find Ways and Means to put here a plain Negative; if the Woman longs, and does not eat, which will make the Sense of the Words directly to his Purpose.

Whether this is intended for a *Pun*, a Piece of Dr. B.'s Wit, or his Assistant's, or a *Sarcasm*, I refer to the Reader; but I must complain of you, my good Friend, for putting one that has so little time to spare, to go in search of old Manuscripts, and when he has found them, may perhaps be puzzled to understand them, at least as you would have me: however, to shew my Inclination to follow your Advice, I promise to set upon the Work, if you will undertake, at the same Time, a new Edition of the *Pentateuch*, by which we may come at a more correct Translation than that naughty one of King *James's*; and if you will take care that *Moses* makes it out as plain as

α. β. γ. δ. that the pilled Rods, laid before the Cattle whilst Rutting, were no cause at all of their young being ring streaked, speckled or spotted; leave me to manage *Hippocrates* some way or other to countenance *Imagination*.

Before I leave this Topick, I should be glad to know if this Tale of *Hippocrates* about the Coals and the *Earth*, instead of being brought from some old *Greek Manuscript*, is not taken (whence you have many others) from your Friend *Fienus*, because I find somewhat very like it in the following*.

“ Imprimis itaque divinus Hippocrates, lib. de
 “ superfoetatione, ejus vim agnovit, dicens, de-
 “ siderium mulieris pręgnantis posse Foetum mu-
 “ tare: si qua inquit mulier, terram edere con-
 “ cupiscat, aut Carbones, eademque edat: in ca-
 “ pite pueri ejus signa, a talibus apparebunt.

I shall not trace the same Author farther at present, in his Proofs of *St. Jerome*, taking Notice of the same *Hippocrates* imputing much to *Imagination*, of *St. Austin* favouring the same Opinion; of *Galen*, *Plutarch*, *Cicero*, nor yet of *Aristotle*; because I find his chief Excellency lies in building up and pulling down again: however, as you are pleased upon some occasions (hereafter to be taken Notice of) to refer me to him; I may possibly give you then to understand, what he says farther upon this Point, in the mean time I hasten to *Hesiod's* Advice to his Brother, in your own Words.

Dr. T. 'Tis on this Account the Poet *Hesiod* exhorts his Friends, &c.

To this you answer, That Dr. T. has not, or does not scruple to produce false Authorities, when he wants true ones (what Authority you have for this

* De viribus Imag. p. 216.

Distinction I know not) *for that all the Words I have inclosed between the Crotchets, i. e. from [or thinking of any Calamity, to the frightful Character] are a mere Fiction, and not to be found in Hesiod; a Fiction not of the Gentleman's Contrivance, (I thank you once again, my good Friend) but of some Authors whom he has blindly, and without any Examination, thought fit to copy in open Defiance and Contempt of Nullius in Verba; be sure now to look at the Bottom of the Doctor's Book, and see the Wit (Words under a certain Picture.)*

God bless you, Sir, it would make a Man in Love surely with this way of wiping his Adversary, to see the Beauty and Elegancy of Expression, the *false Authorities*, with the Soundness and Strength of Arguments, and the masterly Strokes of Wit, that lie concealed under many of them. Dr. T. it seems cannot swear to all the Conceits of his Friend Dr. B. his whimsical Expositions of Authors either Sacred or Profane, nor his singular Solutions of Problems, relating to the Power of the *Mother's Imagination*, which he thinks may at some times be able to stamp a Signature on the *Fœtus*: or in short, Dr. T. having recited some Relations of this Tendency, whether true or false, is freely left to the Reader's Judgment, who is referred to the several Authors, whence they are transcribed; therefore Dr. T. has forfeited the *Motto* he had borrowed long since, from an illustrious Society, to place under the Sculpture, at the Front of his Books.

But surely, might not any Reader have expected, you should have told him why *Hesiod* advised his Brother not to meddle with his Wife, after he came from a Funeral, if it was not on the Account of the melancholy Object, and the terrifying Ideas thence breaking in upon the Mind, or

C

why

why only when he came from the Feasts of the immortal Gods; such were the *Baccanalia*, perhaps like our Country Wakes, if not that the Mind was then more gay, and pleasanter Ideas represented to the same; but farther to carry the Point, as you are ever full of your *Seemings*, *Probables*, and *Possibles*, so here you are *believing* that the Women were never admitted to their Funerals; but what then? was their after Conversation about their dead Friends to be *supposed* or *believed* so agreeable an Entertainment, as that after a Merry-making or Carousing?

I cannot say whether *Fienus* was so well acquainted with *Hesiod*, as Dr. B. but I may, that I made my Translation from the following Words of that Author, and that, I hope, without Offence*.

“ *Hesiodus*, antiquissimus Poeta, Lib. II. de
 “ Oper. et Diebus præcip. ne quis e funere redi-
 “ ens, liberis operam det. Ne Imaginatio rei tris-
 “ tis, in proles transeat, easque permutet.

Whatever were *Hesiod*'s Design by this Advice, and whether the *Crotchets* were taken out of your own, or any other's Head, it appears very plain, that yours, in citing the remaining Parts, could be no other than vain Ostentation (as in many other Instances) of your great Reading, and Intimacy with these *ancient Authors*. Such are the following, which, you say, you will deliver as *modestly as you can*, tho' no one, beside your self, can see why they are delivered at all in this Place.

1. Wash your Hands before you make a Libation to *Jupiter*.

2. Don't make Water facing the Sun, nor in an erect Posture, nor being naked, nor in a publick Place.

* De virib. Imag. p. 221.

3. Don't

3. Don't come to pay your Respect to the *Foetus*, when you are polluted by the Familiarity you have had with your Wife.

4. Wash your Hands, and say your Prayers with Humility, before you cross a River a Foot.

How pat, as Folks say, have you now put the following Interrogatory, what is all this to the Mother's Imagination?

Stories of Pictures.

1. That of St. Jerome. 2. That of *Heliodorus*.

How St. Jerome has escaped your Lash, is somewhat strange, I think he is come off well with the Title of *a charitable Man and a Peace-maker*, tho' he was a little mistaken for want of an old Greek Manuscript, in the Affair of *Hippocrates*. As for *Heliodorus*, he must be scourged for being a Bishop, and making it more his Business to write *Romances*, than to preach the Gospel: besides, he thought this Fable a proper Episode to beautify his Work; the Story of *Andromeda* was not known in *Æthiopia*, Dr. B. says it, and that's enough.

Dionysius's Stratagem.

This is refuted at one Dash, thus.

Dr. B. I can hardly believe, that so great a Man as St. Austin (though he too was a little blameworthy in the Business of *Jacob's Policy*) has ever transmitted to Posterity such an insignificant Story.

But I think instead of hardly believing, you should have gone in Search after the old Manuscripts, and found that he has not.

John Baptist's Picture.

This also is got over as easily with the same Diffidence and a ludicrous Pun. I suspect, say

you, the Truth of a Story that passes through so many Hands; that is, one Body having it from another Body, and the other Body from I know not who, at least if I don't like the Story, I won't know who, and what's that to any Body?

Bartholine's Cat explained away.

Dr. B. A flat Nose, a short Chin, a few hairy Moles near the Sides of the Child's Mouth, were sufficient to give Countenance to that Report: Now who would not imagine but that Dr. B. had seen this Cat, by the graphical Description, the short Chin, and the hairy Moles, how exactly like to the Original, even to a single Hair; but what must become of poor Bartholine for all this? And what of Dr. T. for inserting the Tale?

Why truly the good Dr. B——l is very sorry that Dr. T. has put him under a Necessity of disturbing the Ashes of the Dead, tho' Dead or Living shall fare alike if they disturb his Opinion; Bartholine, 'tis true, was a very learned and indefatigable Man, but (the Mischief of it is) he would catch in his Net (just like the honourable Mr. Boyle) any thing that was communicated to him good and bad without Distinction; at least, 'tis enough that Dr. B. says so: however, lest the Cat should be altogether useless to Dr. T. your Advice is, that I send it in pursuit of the Rat. Cat, Rat, surprisingly witty again; but the following is methinks too stale and dull for so polite a Work, and would have better become a Boy in the first Form, a Capper of Verses in want of a P.

Parturiunt Montes——

The Bear from Gulielm. Parad. relating to Pope Nicholas's Niece.

To this Dr. B. has thought fit to answer, that Pope Nicholas was a voracious Beast, who plundered

dered the Nobility and Gentry, &c. Ergo, how could his Niece be thus marked, by beholding any of the Pictures in the Palace of Ursini? This also concludes with a Piece of Wit of the same Size, not relating to the Coventry Act, but a Regulation of Signs, thro' the Cities of London and Westminster. 'Tis here this learned Man cries out, when shall Dr. T. have done with Pictures? I answer, when he has done being overwise or otherwise: The chief Picture I believe that sticks in my Friend's Stomach, is that with Nullius, on which he has made his Comment in the Margin, Words under a certain Picture. What if I should get those Words erased, and place in verba Blondeli, will that satisfy this querulous Temper?

Jacobus Horstius's Strawberries.

Here I find, *you have nothing to object against the Learning, nor yet the Probity (a very great Condescension this where he runs counter) of the Author, who was Professor of Physick (if you did not know so much before) in the University of Helmsted; but his Book of the golden Tooth does not much recommend him, and I submit to the Reader, whether so credulous a Man is qualified for a Witness? That is, whether being imposed on (as the Story goes) by a Tooth covered with Leaf Gold, he might not be deceived with painted Strawberries, or some of Dr. B.'s painted Black Cherries, and therefore, whether it had not been more prudent for Dr. T. never to have produced Jacobus Horstius for one of his Vouchers; especially, since notwithstanding all his Learning and Probity, we shall find him presently an ignorant old Woman, as well as every Body else that stands in the Way.*

The Calf. Thus,

The Author is Gregory Horstius, that's enough, who had imbibed his Father James's Principles, and who consequently is not much (it may be then a little) to be minded, the rest is little else but Quibble.

If the $\delta\tau$ is never so apparent, and yet you can't make out the δ $\delta\tau$, all goes for nothing; but rather than Imagination shall have any thing to do as a Cause, Imagination shall be racked for some different Explication. Let the Reader judge of this kind of Arguing.

Gregory Horstius was of his Father's Opinion, that the Mother's Imagination might impress the Foetus, and who knows but he might be deceived too, as well as his Father, in the Business of the golden Tooth; therefore, whatever Instances poor Gregory brings, or how manifest soever, yet Gregory is not much to be credited. But Dr. T. it seems, says she was frightened in an extraordinary manner, whereas the Author says only *Quodammodo Commota*, that is in a certain manner; and why may not that imply a certain extraordinary, as a certain ordinary manner? however, to avoid wrangling, we will suppose it in a certain manner.

Judge B——l is certainly the first that has thought fit to set aside all Evidence of Facts, merely because the Witnesses were resolved to stand by their Senses, or had in some things a different way of Thinking from himself.

The young Jew.

Dr. B. This is from the same Shop, Gregory Horstius, the Reader will soon see what must become of him; therefore no heed to be given to it, he was of his Father's Opinion, and tho' he might be a Man of Learning and Probity (almost equal to ours) yet he makes much ado about nothing; he did not see
the

the Child till two Years after the Accident (or if he had been at the Birth, it had been much at one) when the Circumstances were easily altered by the Growth of the Infant, the frequent Discharge of Urine, (most excellent Invention) and especially, mind ye, by the Officiousness of Virtuoso's, for these have been, you find, of longer standing than Gresham College, in their busy Examination of the Præputium; who for want of Dr. B——l's Cunning, might possibly, some of them, think there was something in it.

It is reported of L. C. J. J——s, that in his Passion he would tell the Evidence, what they deposed was false, he was sure it was false; and surely rather than be at all this Trouble for Explication, you might make still shorter Work, and being resolved to knock down all that comes in your way, might act *Phylautus*, in his Dialogue with *Timothy*, who having moved his Choler, by going about to refute some of your Authority *Hobbs's* Positions, for want of better Arguments, cries out, 'tis false, 'tis impossible, 'tis a Lie; faith and troth it is.

The Devil from Lodovicus Vives.

Dr. B. Lodovicus Vives, being a religious Man, relates this Fact, true or false, as an earnest Admonition against rash Words and Indecency, what a beautiful Turn this? i. e.

Ludovicus being a religious Man, might be supposed therefore more apt to tell a cursed Lie, than any other Man: yet if it was Fact, as you own, how could it be both *true* and *false*? But I forgot, there may be two sorts of Facts, as there are *Authorities*; that is, both true and false ones, according to Dr. B.

But pray what should fright Jack Pudding's Wife? Was she not used, and did she not delight to see her Husband in that Dress, which afforded them a comfortable Living?

I doubt not but the Reader will, without much *Paraphrasis*, see the Solidity of this Refutation: I have, my dear Friend, dispensed with abundance of your Suppositions; let me for once *suppose*, and I think no way improbably, that this was the first time *Jack Pudding* personated the *Devil* (the Play you know might have been never acted before) and returned unawares to his Spouse in his Devil's Habit; the Devil you know is not always brought upon the Stage, tho' some of his Servants are too often playing their Parts there, in other Shapes; nor is there the least unlikelihood that the Wife might not have seen the Habit before; but any one would imagine you had thoroughly informed yourself of the *Devil's Wages*, which you take upon you to assure us, afforded *Jack Pudding* and his Wife not only a *simple* one, but a *comfortable* Living, by playing the *Devil*; but I had almost forgot, *not a Word of the Pudding*, whether *Jack's* or his Wife's.

The three Kings.

Dr. B. This Story is very proper to be added to the *Voyages of Captain Lemuel Gulliver*, and so let it if you please, with all my Heart. I am sure I shall not plead for such; but surely it does not follow, *quia una, fortassis, Fabula, ergo nulla Veritas*.

The Wound in the Child's Forehead.

Dr. B. The Author who makes this Report is the very same Cornelius Gemma (I expected Cornelius must go to pot as well as the rest) who has the *Impudence* (softer Words methinks might have served my good Friend as well, unless we knew all the Particulars better than we do) to tell us the *Fable of the three Kings* (does Cornelius call it such? if so, I am sure I have not a Word to say for him,

him, who must be bold indeed) is confirmed as Truth by great Multitudes in the City of Lovain, and by undoubted Testimony; the Evidence of such a Man ought to be rejected with Scorn and Contempt: what a Piece of Nonsense is this, a Child having a large Wound on the Forehead, does not bleed in Utero, but as soon as it is born such abundance of Blood does flow, that it cannot be stopt, and the Infant dies presently.

In all these Cases of Ambiguity, I would rather chuse to *suspend*, unless I knew how matters differed in Utero from what I find them *Extra*, better than I do, the Infant does not respire before its Exclusion: How the Impetus of the Blood may vary, therefore, is uncertain, as it is, but that upon a *Rhexis* or Division of the Vessels, from what Cause soever the gelatinous Humour of the *Amnion*, in which it lies, may not, without calling for a *Tourniquet*, damm up the Breach; which being rubbed off at the time of its Exclusion, a fresh *Hæmorrhage* may ensue immediately upon Respiration.

I do not mention this, as a Solution of the Difficulty here started, but rather, if I could, to dissuade a positive Gentleman from being at all times thus *dogmatical*, in denying every thing, where there is not an *Apodictical* Evidence, which many times is very difficult, if at all, possible to come at. The Query should be after the Truth of the Fact, and where that can be found, every Man may employ his Faculties as he sees fitting, upon the *Modus*; otherwise let him think as he pleases, without reproachful Names to the Author, who possibly may deserve better at our Hands, than we imagine. I must say, had I seen such an Infant brought into the World, as I have some, in other respects, as strange, and was by sufficient Testimony of the Mother, or Bystanders, apprised of such

such Affright preceding; it would not have been all Dr. B.'s ha, ha, he, nor yet the Difficulty about the Flux of Blood, would have cleared up my Doubts, whether such Affright in the Mother had not been the *Causa sine qua* of the Accident in the Child; but more of this perhaps by and by.

The Scold, facetiously so named by Dr. B——l, from Gulielmus Fabritius Hildanus.

Dr. B. *A Piece of History of very great Importance indeed, to oblige a learned Author to print a Book in Defence of it.*

I have taken the Trouble to enquire at Billingsgate, into the Probability and Possibility of the Fact. The good Women have assured me upon their Honour and Reputation, that they never observed any such Accident in their Lives, tho' they had practised for several Years, and even when they were with Child, the Art and Mystery of Scolding: They told me also, that at the Gate, no body is admitted to their Freedom (most excellent Stuff all this for a learned Physician, and a Member of the College of Physicians, to deliver in print) by their Mother's Copy, but that must come to it by Servitude (make Sense of this last Sentence as well as you can) but how it is in Switzerland, I submit to Dr. T——r, another Overflow of Wit, I see.

But surely, my dear Friend, this smells so rank of Friend Gulliver, that I must put you upon your Honour, which I hope is of more Weight than that of one of your *Billingsgate* Companions; did you, *bona fide*, take the Trouble of this Enquiry, or did you not? Or if you did, on what Errand, or whose, must the World say you went? I hope you took care to give each of your good Women round about you, one Quartern, as well as yourself; otherwise I know not what might have befallen

befall you, who have expressed yourself several times so fearful of being mobbed; the Conversation I doubt not was very instructive, and for Information surely you went; but truly, if it were not for some Footsteps of their Stile, in this your Treatise, I should have questioned the reality of this *Billingsgate* Expedition. I have, say you, *taken the Trouble to enquire at Billingsgate*. Oh! what would I have given to have seen my learned Friend, not only well skilled in the *Latin* and *Greek*, the ancient *Manuscripts*, but the *Hebrew* Language also, surrounded with his *female Posse*, and gravely disputing about the *γλωσσολογία*, the Effects of Scolding, under the Force of Mechanic Powers, when exercised by a teeming Amazon of the Corporation. But to be a little serious, I would have you believe, that I have still that Regard for so old an Acquaintance, that rather than People should think you spend your time in this manner, I would have them take it for a *Flight*, I mean a *Fib*, or a little *Trantum*; and that there is not one Word of Truth in this *Billingsgate* Journey. But fearing I am at this time especially too verbose, I may acquaint you with what I know, that notwithstanding all the Depositions at the Gate, 'tis very possible for a Woman to scold herself to Death; being once called (too late) to a poor Wretch suffocated purely in the excess of her Passion; but possibly you will tell me, an Apoplexy seized at that Instant, to oblige you, let it be so: if I mistake not some Years past, I saw one entered in our weekly Bills, died of, or with scolding, I am sure you did not go to the right Place, to know the Force of this Exercise; for theirs is all Play, their Trade and Calling, and altho' there is a great deal of foul and beastly Language, as it is phrased commonly, yet the Passions are rarely worked up to the Height

Height of some fiery Tempers, less exercised at the Work.

How far such Passion may impress the *Fœtus*, I know not, nor can I see any thing improbable in this Relation.

Hildanus was a Man of great Repute, and there appears such a singular Air of Probity, as well as Prudence, through all his Works, that I must own, I cannot slight or disregard what he has delivered, were the same repugnant some way to my præconceived Opinion; nor can I think the Case less credible for your Interpolation. Let the Reader peruse the same as *Hildanus* has entered it, and see if its Force can be enervated, by this most egregious Perversion and Curtail of his Words here following:

Don't you think that if Imagination had given the Child an extraordinary Volubility of Speech, that Faculty had better answered to the Mother's Scolding, than the Lameness of a Fool? As if no other part had been mentioned, tho' he says expressly, the whole Body was in continual Motion.

A Child in Fits, from the same Author.

Dr. B. You see what Scarcity of Proofs the Imaginationists are reduced to, when they stoop so low, as to have Recourse to Convulsion Fits, ascribed to the Mother's Imagination.

What need for this Interrogation, when the Reader is presented with so many others? But what avails ten thousand to the Man who is resolved to believe none, how self evident soever, or justly imputable, without wild Fetches, or ridiculous Explications to any other Cause?

But *Dr. T.* you say, goes farther than *Hildanus*, who is not positive; tho' it appears not that *Hildanus* doubted, as to himself, but left it to his Friend *Horstius* publickly to determine, whether

Gregory

Gregory or James it matters not, they have been laid aside already, notwithstanding both perhaps as learned and as great Physicians as Dr. B. merely for declaring themselves on the side of Imagination.

Children born mutilated in their Limbs.

Not content with the Case as I have stated the same briefly, you beg leave to repeat Hildanus's Words, you mean the English of them: agreed.

What will you think of Tho. Schwikerus, a Saxon, who was born in the last Century, and lived to a very old Age? Matthias Quadus writ to me, that this Accident happened by the Mother's Imagination, in looking upon a Mendicant, who had no Arms.

To this you reply, *What should you think, but that the Fact being of very old Date, and before the Birth of Quadus and Hildanus, they have both of them, in relation to the Cause of the Accident, affirmed more than they could honestly warrant to be true.*

Hence, Sir, we may take the Liberty, I suppose, to discredit all ancient History, or Facts, how well or sufficiently soever attested at the times they fell out, and credit nothing we have not seen, or cannot warrant from the Testimony of our own Senses.

Come we now to the home Instance, which will furnish matter of more particular Enquiry.

To this, after a good Morrow, and some Citations from Hippocrates and Ambrose Parey, as to Accidents befalling the *Fœtus in Utero*, without recourse to Imagination; you tell your Reader, *that I have set forth this Story with a great deal of Ostentation, let him (my Friend) judge of that without forestalling; but that to your very great Surprise, alas! poor Man, I am not able to give a satisfactory Account of the Fact, i. e. I have not satisfied Dr. B——l.*

Dr. T.

Dr. T. say you, does not seem to have the Relation directly from the Gentlewoman herself, but to receive it at second hand from one in the Family; and second hand Tales you know are all Stories, not to be regarded. He can't tell how far the Lady was gone in her Pregnancy, nor did he think fit to inquire into it as if it was unnecessary; yet was it not I think very material (these are Dr. B.'s own Words, and therefore surely may stand in *Italick*) to know this and also several Particulars, viz. whether any Bruise or Lividity appeared on the Body of the Child, whether any Scar or Marks of Amputation (good) were perceived upon the Stump; whether the Midwife at the time of the Delivery (still good) or after it, discovered any Finger or Bone, or any part of the Child's Hand: what Proof there be (far better) that a Hand was ever originally joyned to the Arm; whether the Lady, in her Fright, did start (best of all) and hit her Body against the side of the Coach, with any Force or Violence; whether the Gentlewoman (when will this Man a done with his Questions, or whether will he carry us?) had any Falls or Blows during her Pregnancy; have you done now, dear Doctor, that I may put in a Word edgeways?

From these Premises then, I find, I should have gone directly to the Lady, and after making my Scrape, accosted her in this manner.

“ Madam, I am come to condole you on this sad
 “ Calamity that has befallen you, but at the same
 “ time to congratulate you, that it did not fall out
 “ by means of your *Affright*, or *Surprise* at the Beg-
 “ gar's Stump; which surely must be abundant
 “ Consolation to your Ladyship; for doubtless, Ma-
 “ dam, that bold Beggar laid his Arm upon many
 “ hundred Coach Doors besides your Ladyship's,
 “ when many great bellied Women might behold
 “ it; but where have you heard of such another
 “ Misfortune? No, no, it could not be, for I have
 “ been

“ been with the *Cunning Man*, who tells me, that
 “ your Ladyship struck your Belly, at that Instant,
 “ against the Coach side, and beat off your Child’s
 “ Hand, or that you must have had some Fall or
 “ Blow, by which this unhappy Accident befel
 “ your Child, or it might happen by means of a
 “ Disorder in one of the *Eggbags* of some of your
 “ Ancestors, I know not how many Years ago; for
 “ how can you think that your bare Fright, or the
 “ Force of your *Imagination*, could dismember the
 “ Child in your Womb, *who is as distinct from your*
Body, in all the Stages of Gestation, as the Child is
from the Nurse, on whom it feeds; it has distinct
Sensation, distinct Circulation, “ and your Ladyship
 “ may be said truly to have given it little more than
 “ house-room, for the whole time of your Pregnan-
 “ cy: Believe me, Madam, ’tis the Opinion of the
 “ *Cunning Man*, and you must not doubt what he
 “ says, that it cannot be as you imagine; for as that
 “ prudent Man well observes, it is impossible that a
 “ Woman who has so many Charms should be able
 “ (even if she was minded) to mark her Child by
 “ the Force of her Imagination; besides, *’tis possible*
that your Child might never have had more than
one Hand, ’tis possible the Midwife might pluck
it off, and to prevent Reflection upon her Manage-
ment, conceal it; are you sure she did not leave it
behind? Was there any Bruise or Lividity? Any Scar
or Marks of Amputation, perceived upon the Stump?
 These and many other Circumstances, My Lady,
 he says, *must be adjusted, and if you can shake off*
the Poison of the current Opinion, which distracts
the Minds and Understandings of pregnant Women,
and fills them with Fear and Apprehension; that is,
 “ if you will come into the *Cunning Man*’s Opi-
 “ nion, you need never fear marking nor maiming
 “ your Children; or if you do, you will have the
 “ unspeakable Comfort and Satisfaction, that the
 “ same

“ same did not arise (be your Frights or Disap-
 “ pointments what they will, and the correspond-
 “ ing Effects never so great) from such your Fears
 “ or any such Fancies.

Tho’ I respect my old Friend very well, I must desire to be excused from going on this busy Body’s Errant, to revive Sorrow or broach anew any Family Disasters, of which instead of encouraging a publick Blab they have rather concealed all they can from the World. You say, I have mentioned this Case as having heard it only from one in the Family. If I had thought I was twenty Years after to have been cited before Dr. B. I might possibly have enquired farther; but what I then said of one in the Family, I might have informed you, and truly also that one was as good as many, being a Branch of the same; I might have farther told you, that I have been many times an Eye-witness, at a very small Distance, of the Fact, and Persons of good Worth and as great Veracity, more intimate therein than I pretend to have been, have told me that they heard my Lady’s Account of this melancholy Affair from herself, confirming the same, as it is here related; but to what purpose is such an Instance, or twenty other relating to this Subject, which I have had communicated to me upon as good Authorities, since my Defence came out, to convince a Person obstinately wedded to an *Hypothesis*, or to persuade such an one, to believe any thing, how plain soever the Fact, that is contrary to his Opinion?

If I have now offended the more impartial, by this Interlocution, I beg Pardon of all such; and as to you, my good Friend, I know I shall have it without asking, when the Trial is over; but we have, I perceive, a few Witnesses more, to be first called, whose Evidence may be with less Difficulty set aside.

Fabritius Hildanus's *undeniable Facts*.

Here you tell us, tho' Dr. T. has been very verbose in many of his Relations, *i. e.* he has given a verbal Construction of the Histories he set down; yet now, it seems, he's not verbose enough, because, to avoid Prolixity, he has only referred his Reader to some others; quoting the Places where they were to be found.

Dr. T. in penning the foregoing, thought he had said enough to convince his Reader of the Force of *Imagination*; altho' to expect that each Relation should carry the same Strength of Argument, Clearness, or Perspecuity, would be unreasonable; and therefore without any other Design, he refers to some others.

As to the *Hydrocephalus*, you say (and I find you can say any thing to serve a Turn, or turn off an Evidence) *the same was never remembered till Hildanus put the Question, or put the Mother in mind of it.*

Hildanus informs us, the Mother had not only lived in the Family, where the *Hydrocephalic* Patient was, but that out of Curiosity she was continually observing and handling the monstrous Head; but you reply, *she did not remember it, till the Question was put.* Where, I pray, does that appear? because you say, the Question was put; and might not Hildanus upon the Intelligence he had received of this extraordinary Birth, and the preceding Occurrence of the young Woman's Curiosity, put the Question to her, not satisfied with the common Rumour, whether in reality her Thoughts had been so intent, whilst pregnant? Or could that single Enquiry extort such Answer, that during the time of such Pregnancy, the Image of that monstrous Head was always before her Eyes, which gave occasion for Hildanus thus to

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express

express himself, *Imaginationem itaque hujus mali, præcipuam fuisse causam, apud me nullum est dubium*: But who knows, that *Hildanus*, after all, was not deceived; and that the *Hydrocephalus*, like what *Parey* mentions (with which you would have the same compared) was not made by a Blow-pipe.

*An Infant's Head pierced through by an Affright
of the Mother.*

The Wound is not described, no doubt, say you, with Design to keep the Reader in the Dark; pray what Description would have pleased you? If the Head seemed to be pierced quite through, why was not that sufficient, without these Words, as if made with a Sword? But if this learned and worthy Artist, had said, as if with a Sword, could you not have replied, how could he tell the Difference between that and a pointed Knife, or perhaps a Midwife's sharp Finger, which might seem in your usual Phrase more likely: If he had, I say, so represented the said Wound, it would have gained no more Credit with you, than as it is related. But why was not the Wound through the Body? To this, says Dr. B. *Horstius* has his Answer at his Finger's Ends, *Digito oculorum palpebram petit*. This I must own is the best and most witty Remark in your whole Book, for the Sake of which, I could find in my Heart, as the saying is, to give up the History, whether true or false; altho' the excellent *Hildanus* (for so I must always esteem him) tells us, that the Case was confirmed to him by a celebrated Physician, he there names, as an Eye-witness of the Accident: A Case of like kind reported by *Horniceus* of a Child born with a Wound in the Back, of the same Shape, as if made with a Musket Ball, from the Mother's Affright at the Discharge of a Gun; this Dr. B. says,

says, made the good *Hornicæus* (I find then, tho' *Hildanus* was not such, an Imaginationist may be a good Man) it made him sweat, Dr. B. says, to solve the Phænomenon; therefore the good Dr. B. to prevent his sweating too much, very luckily steps in to tell him, that the Wound was made by the Midwife's Fingers.

Of the Small Pox, this way contracted.

Dr. B. *Hildanus* owns, that the Mother had the Small Pox immediately before her Delivery, and was in the utmost Danger of Life; where was the Wonder then, you say, that the Child should have them? there was no Necessity for him to call Witnesses of this Fact.

Horstius, whom he acquaints with the Case, was not of his Mind (if he had, *Horstius's* Opinion must be set aside as good for nothing) telling him that more Regard was to be had to the Blood than to Imagination; an Instance of the Measles communicated the same way, may be seen in his 56. *Obs. Cent. 4.* but of this we have spoken before.

That Imagination has been the Cause of stirring up the latent *Miasmata*, or Seeds of these Distempers, and kindling the *Fumes* thereof, as well as of rendring the same fatal, I think there wants no Proof, where there are such frequent Examples; but indeed to what purpose produced, since none will satisfy a Man that is resolved to credit nothing that thwarts his own Opinion; and can set up one Experience against another, or shorten the Controversy in regard to the present Appearances, by saying, that every one to whom the Distemper has been this way imputable, would have, or had it otherways? *Horstius*, who a little before was worse than come out, is now allowed an Evidence, because differing in this Point from his Friend *Hildanus*.

But now admitting *Horstius* in the Right, yet sure they both dissent from you; altho' you reply, *where is the Wonder if the Mother had it, that the Child should get it?* but pray, how is the Child to catch it, if it has a different Circulation of Blood, and is a separate *Individuum*, a distinct *Integrum*? I must own, as I have already taken Notice, that I have seen some Instances, as well of these Distempers, the *Small Pox* and *Measles*, as of a *Jaundice*, where the Mother, some Days before Delivery, was seized with the same; and finding the Infants of the former, with the true *Exanthemata*, as of the latter, deeply tinged with *Bile*, I made no scruple to deliver my Opinion, that both proceeded from the Mother's Blood, rather than the Children would have had these Distempers, if the Mothers had been free, or that they proceeded from separate Causes in their own; but I now hasten to another Example given us by the same Author, *viz.*

A noble Virgin with Prolapsus Uteri ac Vesicæ.

Dr. B. This particular *Hildanus* heard not of till several Years after the Birth of the Child, and does not seem to have it directly from the Mother (*Presto!* be gone *Hildanus*, with your Second-hand Story) of which he makes no mention, or if he had, what then? What would you have one believe a Relation, how true soever, of a Fact of some Years standing before we were acquainted with it, let it come from whom it will? What better Fate have those which *Dr. T.* hath delivered upon his own Knowledge, particularly the Infant he saw and dissected, with an *Enterocèle*, arising from the Surprise of a Gentlewoman, when a bold Beggar turning back his Coat, and shewing a large Rupture, with a dismal Tone at the same time, of his Guts being fallen out of his Belly; but why does not

not *Hildanus* seem to have the Account directly? His own Words are these, after the Case described,
 “ *Causa hujus mali, talis fuerit: Mater, cum*
 “ *Utero gestaret, accedit ad illam paupercula,*
 “ *Eleemosynamque ab ipsa exposcit, simul et suæ*
 “ *paupertatis causam, quod propter prolapsum*
 “ *Uterum, operari non posse, exponit: quum au-*
 “ *tem quomodo affectus iste in difficili partu sibi*
 “ *accidisse narraret, commota et perturbata fuit*
 “ *prægnans, Puellamque postea, uti dixi, affec-*
 “ *tam, progeniuit.*

Why then, I say, may it not *seem* as likely that *Hildanus* had this Account from the Mother, as well as not? Because he does not say what time of the Day he went to speak with her, to take the Account from her own Lips; but does it appear from *Hildanus's* Words, that he had it from any Body else? Whoever reads your Book, will quickly find, that no other than your own Construction must be admitted.

Hildanus's Child, born with the Leg broken, or distorted, by the Mother's looking on a Crucifix, and viewing the broken Limbs of one of the Malefactors on the side of our Saviour.

You wish this Account were true, but prithee, my good Friend, tho' I will not puzzle you with *Agrippa's* Question to *St. Paul*, *what is Truth?* I desire to know how any Facts of this kind must be circumstantiated in every Particular, to inforce your Credit? For if all are to be thrown aside, or if that which carries sufficient Marks of Credibility to others, shall be disbelieved by any single Person; may not the Fault lie in an obstinate Temper, as well as in the Testimony? *The Word broken is added, you say, by Dr. T. besides, there was no Wound on the Body of the Child; what*

pity 'tis you could not find, that Dr. T. had said there was? *And therefore what Similitude can there be between the Wounds of the Malefactors, and the Deformity of this Child?* By this designedly perverted Account, you would insinuate that *Hildanus* represented the Mother's Imagination, taken up about the Soldier's Wounds.

I will once more recite *Hildanus's* Words, and let the Reader make what Inference he thinks fit.

“ *Nobilis Quædam, quum primo Utero gestaret, et sub initio secundi mensis, imprægnationis, ante Crucifixum transiret, nec non Latronis ad sinistram pendentis, crura confracta distortaque attentè et nimis curiosè inspiceret, eamque ob Causam, cùm attonita atque commota esset, Puellam, ex dextro crure, mirum in modum deformem, postea procreavit.*

For this just Account *Hildanus* must be cited, of whose unaccountable Partiality, you tell the Reader, *you can* (but for some wise Reasons you have not thought fit to do so) give several other Instances, concluding this to be one, and that he had nothing in View (nec judica, ne judicatus sis) but to please Gregory Horstius, who did always swallow very greedily (Dr. B. says it) those Stories, in favour of his beloved System; but this must suffice us for the present.

Yet unless you can bring better Proofs, that this excellent Man (so accounted by the greatest Masters of our Art) wrote any thing merely to oblige *Horstius* or any one else, or spoke not sincerely what he thought, than these ridiculous Suggestions, *Hildanus's* Character for a just and faithful Historian, as well as an incomparable Artist for the time in which he practised, will outlive Dr. B. or his Assistant either, let him be who he will. I can't find that *Hildanus* ever appears positive, or set up for *Infallibility*, but
leaves

leaves others to determine in matters disputable; nor is there room to suspect a Person of so great Repute and Credit in the physical Republic, would recite a Pack of Lies, believing them to be such, with an *apud me nullum est dubium*, or in order only to comfort a Friend, under scholastic Troubles: *Quis credat nisi Dominus* Dr. B. Has *Hildanus* set forth such a History of Romances, that he must not be regarded in what he says of the *Mother's Imagination*? Or has he not furnished us with the best Physico-chyrurgic Observations of any Man, I think I may say that ever lived, or is now living? And thus far of *Hildanus*, with *Horstius's* beloved System.

Miss *Muscle* and the Grenadier.

You see Sir, I follow my copy.

This I suppose is to pass for Wit too; as to the Relation itself, if there were no Grounds for it, I must believe it such an one as can scarce be paralleled in History; for tho' *Meurs*, the *Protonotary*, was allowed an old Man, yet the Monster being his Sister might have Coævals as well as himself, or some Persons doubtless *Coetaneous*, in condition to have refuted him, were there nothing in it, after he had told the same to an infinite Number of People, as a thing well known through the whole City and Country round about; but I forgot, all Men being Liars, we are to regard nothing, at least nothing that makes against, or that we have not seen; had not Imagination been the supposed Cause of this Deformity, there have been monstrous Heads equally astonishing, particularly one at *Paris*, where instead of a Head with Brains, there was only a rude Mass without any *Cranium*, another communicated by Mr. *Dennis* to the Royal Society; where the upper and hind Part appeared after the same manner like Blood coagulated, or a

pappy Flesh, under which appeared a Bone in the Form of a small Oyſter; theſe and others of like kind of Nature's Aberrations, when ſhe is ſome how or other put by her Work, tho' they make nothing for or againſt Imagination, yet may perhaps make manifeſt, that they are nourished, however, by a Communication of the Mother's Blood; and not otherwiſe; as for Fienus *his faithful Teſtimony*, we ſhall call for it preſently.

But you ſay, Dr. T. does not care to be contradicted, and expects implicit Faith from his Readers, which Cenſure he readily ſubmits to ſuch as know him; it was ever Dr. T.'s Practice, wherever he finds a Man wedded to his own Opinion, never to fall out, but to leave him in the full Enjoyment thereof, as he intends very ſuddenly to do his Friend Dr. B. I muſt acknowledge I did ſeriously put the Queſtion, how it was poſſible a Narrative of that kind, ſolemnly aſſerted, without any manner of ſelf Inter-eſt, or other Views whatever, to be well known through City and Country, ſhould be mere Deluſion? And for this I ſuppoſe it is you tell the Reader, *I ſpeak with great Vehemence, and that you are ſadly afraid I ſhall put myſelf out of Breath;* but inſtead of giving me a Friend's Advice, and grieving as heretofore, leſt I ſhould labour too hard in vindicating the Power of Imagination, all the care my good Friend takes, is to reply only, *let him have his Humour.*

I muſt now prepare the Reader for the moſt witty Taunt of all, I dare believe it is thought ſo by Dr. B. himſelf. Whether it be his own or another's, is of little regard, nor ſhall it be now longer concealed, for I am equally perſuaded you muſt be very big before the Delivery.

Dr. T. having given an Account of an Infant he had ſeen born with a fleſhy, or rather cartilaginous Excreſcence, ſtanding up like the Cap of
a Gre-

MOTHER'S IMAGINATION. 57

a Grenadier; upon this the profound Dr. B. puts the Question thus.

Instead of a Grenadier's Cap, was it not the Head of a Dominique? Was not the Child got in the Town Mansion-house of Lucifer, upon the ſhe Devil, the destroying Angel, by the young Esquire, in his Return from the Synagogue of Satan? See Discourse of Gleans, p. 19.

On my Word, Sir, You have me now, and whilst you are hugging yourself and chuckling with ha, ha, he, I muſt only lament with alas! alas!

But ſure you don't expect at this time, that you have made me angry, that I ſhould let you into the Secret of the Grenadier, tho' I may ſome others. However, I may poſſibly take your Advice by and by, in relation to the *Brief*, i. e. *that I take care the next time I ſet up for an Advocate to con the ſame thoroughly, and call no Witneſſes but ſuch as will ſerve my turn, at leaſt none to overturn my Cauſe*: In good Truth Sir, I have been ſo little acquainted with Law-terms, that I ſcarce knew what a *Brief* meant, till it was explained to me by one of the Profeſſion; but I find you are excellently ſkilled, not only in that of *Phyſick*, but of *Divinity, Law and military Diſcipline* alſo, eſpecially the *Marine*.

As to your *Divinity*, or Knowledge in *ſacred Claſſicks*, there needs no better Proof, than your Exposition of the thirtieth Chapter of *Geneſis*. Your Soldierſhip is as evident; you can muſter, fire your Guns, and give Broadſides in hopes to make your Enemy ſurrender, and when *Phyſick* fails, I dare ſay, you will make a moſt excellent *W——g S——r*, if not a Counſellor, for all within that Diſtrict. You have been, or elſe you tell an Untruth, at *Billingsgate* for one of the Qualifications; ſo that if you don't like the Witneſſes, you can tell the Judge that one is a Beaſt, a Second, a Bigot,

a Bigot, a Third, that it is true, you cannot say but that he is a learned Man, yet he was over credulous and imposed on, or that he makes it his Business to collect *Canterbury Tales*, merely out of Complaisance to sooth his Friend's Humour, or to comfort one that is sick of an admired System, or some beloved Hypothesis; and now for *Shuffling, Glossing, Suppositions, Seemings* and witty *Innuendo's*, whoever reads over the *Power of the Mothers Imagination*, cannot be a Stranger to your great Proficiency herein; but I fear I may be tiresome, and shall hasten therefore to the
Conjunction of Children.

Among which 1. of the Case recited by *Sebastian Munster*.

To this, you answer, *the Case is not whether there were such Children*, though it was whether there ever was such a Child as that of *Meurs*, but *how they come to be so?* and *Fienus* is to decide the Controversy, who says it was all Casualty; *casu et non virtute Imaginationis*, and therefore so it was, if he does not alter his Mind hereafter; for the Story of striking their Heads together seems to be added; but good Sir, no more of your *Seemings*, in your own Words, let us have *Proofs*. *Proofs* I say, that it was so, and *Proofs* that *Fienus* says so. *Fienus* says indeed, *Casu et virtute Imaginationis*; but why are the immediately following Words left out? *Factum fuisse, saltem virtute Imaginationis non accidit quod bini producerentur: sed tantum quod capitibus connati*; and this implies, that it could not be by the Force of Imagination, that they were Twins; but only that they grew together by their Foreheads; which possibly might be all that the Historian aimed at in the Narration; this only as a light Specimen of my Friend Dr. B.'s fair Quotation. The two Girls shewn at London, and brought from Germany miserably

serably complicated or conjoined about the Loins and Buttocks, Dr. T. has only mentioned as a Rarity, and left the Cause to be assigned as the Reader pleases; but for this he is taken up very short by the learned Doctor, who says, *he knows not what Dr. T. had to do with them*; he should have left it to them, that could tell the whole Story much better, viz. Dr. B. who says, *they were handsome and witty, could speak three Languages, Slavonian, French and German, besides English; that their Names were Helena and Judith, that Helena was stronger than Judith, and could run away with her upon her Back* [I think sideling rather as I have seen them] *but that otherwise, they did walk abreast, and furthermore that under their Pictures, there were six Couplets of Latin Verses*, which this communicative Gentleman, who is very seldom *verbose*, is so kind to present us with, for a great Secret; how much to the Purpose in Hand, more than the short Hint of Dr. T. good Reader judge!

But if this Case had presented one hundred Years past, it might possibly (let the Occasion be as it would) have been reckoned by Dr. B. as a Fiction, especially if simply ascribed to Imagination; and Miss *Helena* and Miss *Judith*, related to Miss *Muscle*, as the Historian to old *Meurs*, one of whose Sister's Pictures (for it seems he had several in his Chamber, if it could have been procured, with or without Verses) would have been a much greater Curiosity, than that of these deplorable Children, which were then sold about the Streets.

The two Angels.

Dr. B. says here, *that I have not made a true Representation of this Case, for that the crossing each other, is either an Addition, or a Commentary to establish the Story.*

I have

I have already taken Notice, that the Collection of these Histories was made almost twenty Years gone by, when I had no Design, nor ever shall, of making more or less of them, as to the Power of Imagination, than what they declare themselves, or are reported so to do by their Authors; and I may now tell you that in making the same, I was beholden to my Friends for some Books, I know not at present where I had them; nor surely is it worth while to hunt after them, for the Satisfaction of him, who not only objects against one, but is endeavouring to shuffle off all in general, that give any Testimony to the Power of Fancy, or against his own beloved System, a sufficient Instance of which we meet with in the following of

Ambrose Parey's Frog.

Dr. B. This is to stand for nothing, *because the Case seems to have fallen out before Ambrose was born, and therefore he must have the Story at second-hand; whereas it is a settled Maxim, that nothing of that kind deserves Credit, mendaces omnes: neither has Ambrose given us the Picture of it (I thought all such had been offensive) in his first Edition, tho' one has since been added; besides it is ridiculous, for how could Frogs strike a Terror in a Woman, who was wont to make Fricassee's of them instead of Chickens?*

These with many other pretty Fetches, are always ready to take off the Strength of any Testimony that is disagreeable.

Again you say, Parey had no notion of Imagination, but believed rather whatever happened of this kind, was only ominous or portentous to the State; altho' I find among other Causes of Monsters he has placed one of them to the Mother's Imagination*,

* Book 25. of Monsters.

and mentions "a deformed Beggar from *Lycoft*,
 " that was banished *Bavaria*, lest by the frequent
 " beholding of her, the Imagination of pregnant
 " Women strongly moved, should make the like
 " Impression on the Infant in the Womb," his
 seventh Chapter is wholly on this Subject; and
 'tis here he instances in *Jacob's Policy*, as to the
 pilled Rods, streaked with White and Green;
 here also he brings up the Story of *Persia Queen*
 of *Æthiopia*, and the Picture of *Andromeda*, with
 that from *Damascin* of the *hairy Maid*, and the
 noble Woman, set free by *Hippocrates* from the
 Suspicion of Adultery, which for want of a Sight
 of the old Greek Manuscripts, he was led into the
 same Error with *Dr. T.*

This Story of the Frog, he has given us thus trans-
lated.

" *An. Dom. 1517.* In the Parish of *Kingswood*,
 " in the Forest of *Bicra*, in the way to *Fontea*
 " *Bleau*, there was a Monster born with the Face
 " of a Frog, being seen by *John Bellanger*, Chy-
 " rurgeon to the King's Engineers, before the
 " Justices of the Town of *Harmoy*, 'principally
 " *John Brybon*, the King's Procurator in that
 " Place, the Father's Name was *Amadæus the Lit-*
 " *tle*, her Mother, *Magdalena Sarbucata*, who
 " was troubled with a Fever, by a Woman's Per-
 " suasion, held a quick Frog in her Hand till it
 " died; she came thus to bed with her Husband,
 " and conceived.

I grant that *Parey* seems to suspend his own
 Opinion, and " says only that *Bellanger*, a Man
 " of an acute Wit, thought this was the Cause
 " of the monstrous Deformity of the Child.

Moreover, tho' *Dr. B.* would have it thought
 that *Parey* had not one Word upon this Subject,
 or next to none, he tells us farther, that in " re-
 " lation

“ lation to the time, when the Impression is made
 “ upon the *Fœtus*, there were some that had li-
 “ mited the same to the forty second Day; for
 “ that after, the Parts being perfected, could not
 “ be injured by the Mother’s Imagination, which
 “ whether true or not, he remains silent.

But if honest *Ambrose*, who was also a very great Man in his time, let him think as he would of Imagination, if, I say, he believed nothing thereof, but made all these Appearances simply portentous, as you would make your Reader believe, why does he at last plainly deliver his Thoughts on this wise?

“ Truly, I think it best to keep the Woman
 “ all the time she goeth with Child, from the Sight
 “ of such Shapes and Figures.

Did *Parey* give this Advice only, lest the Woman should miscarry, or does it not seem plain, that having discoursed upon the Accidents, which had been thus observed to follow such Sight, however unsatisfied himself therein, yet for fear of the worst, it was the best way to keep such Objects out of her Sight?

This only as another Specimen of Dr. B.’s Candour in Quotation; if Dr. T. has inadvertently added, Q. whether Dr. B. has not wilfully diminished, or unjustifiably perverted? Thus as to

The Scar in the Groin.

Dr. B. This was silyly invented to excuse a Scar doubtless of a much fresher Date, and upon another Account, not necessary to be mentioned, but slanderously conjectured.

I would now put the Q. whether this Comment be less witty or more wicked, grounded only on a pitiful Suggestion, against a plain Fact, set down in the History by *Hildanus*, in these his Words, translated for the better Understanding of the common Reader?

“ A

“ A Gentlewoman of a noble Family at *Bern*,
 “ labouring with a *Rupture*, was cut for the same;
 “ and after six Months, delivered of an Infant
 “ Son, in whose Groin a large Wound was dis-
 “ covered.

No, says our good Doctor, it was not found till he had been a Whoring and got the Pox; and having a Swelling opened on that part, which the Surgeons call a Bubo, this was made a Pretext for the same; and here instead of *Fienus*, I must refer my good Friend Dr. B. to the thirteenth Chapter of St. Paul's first Epistle to the *Corinthians*, whilst I hasten to

*The Ape at Antwerp, though I doubt not presently
 to find one nearer home.*

Dr. B. I demand Proofs not Suppositions.

This, I find, you have cashiered at one Dash, tho' none so full of *Suppositions* and *Seemings* as yourself; besides if it were never so apparent as to the Fact, you can make an Ape when you please, for an odd Motion of the Lips, contracted in Youth, and supported by a bad Education, might be, no doubt, the only ground of the Report; as a few hairy Moles at the Corners of the Mouth, a flat Nose, and a short Chin, makes a Cat at any time; somewhat of kind with this is the Account we meet with in the Transactions, of a Birth at Monsieur Bourdelot's in *Paris*, where a fleshy Appearance hung down from the Neck, divided as it were into four Skirts, resembling the Dress of one of these Creatures on the Stage, whom the Mother, pregnant with this unhappy Offspring, had wishfully beheld. It was hard you could not get *Fienus*, who records the Story, to say it was ridiculous, and that it could not happen by means of the Mother's Fancy, as he has done by the following, the *Lizard*, where the Relator, tho' allowed

allowed to be *vir gravis ac fide dignus*, is suspected to be over-credulous, and imposed on; and *this you say puts you in Mind of Dr. T.'s Frog*, whose Words are these, which I take the Liberty to repeat again here, that the Reader may see 1st, what Justice the Doctor has done in stating the Case, and 2^{dly}, in referring to somebody else for a Solution.

Dr. T. “ If I see an unlucky Fellow throw a
 “ Frog into the Bosom of a pregnant Woman,
 “ who screams out upon the Sight of it, and falls
 “ into a Fit, from which after some Time she is
 “ recovered, yet has the Fits return between
 “ whiles : Some Time after I see the Infant born
 “ of this Woman, with a fleshy Portraiture of
 “ such Likeness, growing out of the Breast ; a
 “ Likeness not formed by my Imagination, but
 “ so just a Resemblance, that whoever looked on
 “ the same, and had not heard of the Accident,
 “ would have called it by that Name.

“ Again, if I see a Lady going to alight from
 “ her Chariot, at the Church Porch, whilst a
 “ bold Beggar lays his Stump Arm upon the Door
 “ of the Chariot, to move Compassion in the way
 “ of Charity ; at the Sight of which, thus coming unawares upon her, she was exceedingly
 “ surprized ; and the Idea, as she own'd herself,
 “ haunted her long Time : If after this I see the
 “ Issue also of this Lady, without *Metacarp* and
 “ Fingers on one of the Arms.

“ These two I mention in the Way of Surprise ; but farther in the Way of Disappointment. If I hear a Gentlewoman of good Reputation tell me, That some Months past, and before she was brought to Bed, sitting in her Parlour, a Footman carried up a Slice of Cake to a Lodger in the House ; after which she had an unusual Desire, but through Shame
 “ (she

“ (she said) at that Time conceal’d it; ’till her
 “ Husband came in; and having discovered the
 “ Matter to him, he went immediately in quest
 “ thereof, but the Cake was eaten, and she would
 “ not suffer him to enquire farther, or endeavour
 “ to procure more of the same, notwithstanding
 “ she could not keep it for a long Time after out
 “ of her Mind. The Consequence was this:
 “ Her Child, whom I have seen also, came into
 “ the World with the exact Resemblance of a
 “ Slice of Cake, the Currants interspersed and
 “ regularly depicted, the Compass of a Palm, up-
 “ on its Shoulder.

“ I have reckon’d up these of my own certain
 “ Knowledge, out of many others I could enu-
 “ merate; and if you ask me now the Cause of
 “ these several *Phænomena*, you must not take it
 “ ill that in Matters thus transacted out of Sight,
 “ and by inscrutable Agents, at least by myself I
 “ must own investigable, I should confess I know
 “ not how the same is brought about; or that it
 “ is so, because our Maker has plac’d such a Re-
 “ lation between certain Causes and their Effects,
 “ that the latter must result from the former, un-
 “ der certain particular Modifications, when ever
 “ they stand disposed to their Production: Which
 “ possibly you may reply, is no better than say-
 “ ing, *it is so*, because *it is so*: And I can’t help
 “ that, though I am nevertheless convinc’d, that
 “ the Surprize or Affright in the two first Cases
 “ were the leading Causes to what ensued, as
 “ the Desire or Longing to the last: But how I
 “ say again, either this Fear or Desire, thus im-
 “ pressing the Mother’s Imagination, could cause
 “ the *Plastick Power* (pardon the Expression) in
 “ this Manner to mutilate the Hand of one *Fœ-*
 “ *tus*, and draw out these Resemblances in the
 “ other two: How the Affright should pourtray,

E

“ not

“ not only so, but raise a carnous Body, so ex-
 “ actly like the Creature occasioning the same;
 “ or Desire thus delineate the Thing long’d for,
 “ I know (I frankly protest to you) little more
 “ than the *Quod sunt*. Nor do I think my Cre-
 “ dulity by one Half so great, in believing the
 “ Causes here assign’d, to be the real ones of the
 “ several Appearances, altho’ so much a Stranger
 “ to the *quibus modis productæ*; as it would be,
 “ should I go about to persuade myself or others,
 “ that the curtail’d Hand, or the Similitudes be-
 “ fore observ’d, were many thousand Years ago
 “ thus mutilated or altered in *Eve’s Ovarium*; or
 “ the *Animalcules* thus disorder’d at the same
 “ Time, by some Accident, in the *Testis* of
 “ Grandfire *Adam*: Nor yet, believe me, can I
 “ think these Likenesses (*especially I will now add*
 “ *falling out thus pat upon the said Accidents*) the
 “ Result of *Contusions in the Birth, Extravasati-*
 “ *ons of the Blood Vessels, or some irregular Posi-*
 “ *tions of them*; neither finally by any of your
 “ sound Arguments can I be brought to think,
 “ that the Midwife pull’d off Lady B--- Child’s
 “ Hand, with a View that if the same should
 “ happen to be reduc’d, it might make the more
 “ successful Mendicant: *Credant hæc qui volunt;*
 “ *credant qui possunt, non ego*. Now if you are
 “ minded to be still witty, you may ask me, if
 “ you should grant Imagination were able to do
 “ some of these Feats, as to make *Frogs, Plumb-*
 “ *cakes*, and the like; yet how could she convey
 “ a Mallet and Chissel, a Knife or Forceps into
 “ the Womb, to take off the Hand? Or since
 “ all Parts are compleat in the *ovum*, and that
 “ their Coming into View is only by way of
 “ Explication, or unfolding what lay before out
 “ of Sight, what then must be done with the
 “ Hand and Fingers thus taken away by Imagi-
 “ nation?

" nation? Who stopt the Hemorrhage, and
 " heal'd the Stump alter the Solution of Conti-
 " nuity? These, I say, or the like Questions you
 " may put if you please, which perhaps are best
 " answer'd by Contempt, especially where so
 " many Instances occur, which tho' not unrid-
 " dling the Mystery, confirm the Fact.

" The next Relation I gave you of my own
 " Knowledge was this, *viz.* That in my early
 " Days of Practice, I was sent for to bleed a Gen-
 " tlewoman, who had been then walking out in-
 " to the Fields, where a Beggar coming sudden-
 " ly upon her, threw back his Coat, and shew'd
 " a large *Hernia Intestinalis*, crying out pityfully
 " of his Bowels being tumbled out: She told me
 " she was afraid she should miscarry, or otherwise
 " had injur'd her Child by the Affright; for she
 " perceiv'd a Rent as it were within her,
 " and had ever since a violent Motion thereof;
 " upon which Account, by way of Prevention,
 " after Bleeding she was put to Bed; but within
 " three Days, being then about seven Months
 " gone, her Child came forth her Body, with a
 " true *Hernia*; under which, as I remember, it
 " lived two or three Days. When I open'd the
 " outer Teguments, in order to examine the *Pro-*
 " *cessus*, I found a Rent in the *Peritonæum*, look-
 " ing fresh and bloody, through which a Part of
 " the Intestines were fallen, and tending like the
 " others round about to a *Gangrene*. And now
 " if you are dispos'd to puzzle me with an En-
 " quiry, how the Mother's Surprise at the Spec-
 " tacle, or the Beggar's lamenting about his Guts
 " falling out of his Belly, could thus affect her
 " Infant; or her Blood and Spirits (however tu-
 " multuously agitated) pass to the *Placenta*, thence
 " by the *Funiculus* to the *Abdomen* of the *Fœtus*,
 " and there cause a Breach, or in your own Phrase

“ a *Dissolutio Continui* in the *Peritonæum* there;
 “ of ; or what Instruments they could use for an
 “ Exploit requiring some Force ; or finally, where
 “ had her Imagination such Instrument ? I pro-
 “ fess you will be too many for me, who can on-
 “ ly say that it was so, for I dare not *in iisdem*
 “ *verbis, it was so because it was so*, least I should
 “ displease you : This Justice I may do the Mid-
 “ wife, that had a Jury been impannelled, to en-
 “ quire whether or no she had any Hand in the
 “ matter, she must have been acquitted, who
 “ could not be found ’till the Child was born.*”

And now, asking your Pardon for what to you
 may seem a needless Repetition, tho’ perhaps not
 to the Reader, who may not have seen my first
 Defence, what has my worthy Friend reply’d to
 these ? Why truly, to the last nothing (as I can
 see) in the least material ; and to the rest little
 more than shuffling them off with a great Num-
 ber of insignificant Queries, such as *are you sure*
it was not so ? or so ? or so ? Whereas to the Fact
 are requir’d only two plain and short interroga-
 tories ; the First, was there such a Lady as was thus
 frighten’d at the Sight of the Beggar’s Stump ?
 The Second, did the said Lady soon after this
 bring forth her Child with a Stump of the like
 Kind ?

In regard to the *Phænomenon* of the *Lizard* be-
 fore observ’d, you are so civil to send me to *Fienus*
 for an Answer, which will serve also for my Frog ;
 which Answer I find amounts to this, that truly
 tho’ *Seigneur Meurs* was given to Lying, yet this
 Relation he had from a sober Man, well worthy of
 Credit ; but he *believes* he was in this Case too
 credulous, that is, he was apt to credit his Senses,

* See my First Letter to the Author of *The Strength of Imagination*.

and to believe with Dr. T. what he had seen; which *Fienus* will have to have been some rude Piece of Flesh resembling a Lizard, which might project from the Breast; and I scarce think, tho' the Occasion was a live Lizard, that he was told the Similitude occasioned was a live Lizard also; but this (saith he) could not happen in the last Months of Reckoning, nor immediately before the Birth, when the Body is firmly covered with Skin, so that nothing can grow out of it. Why could not *Fienus* have made a shorter Decision of the Controversy, and told us, it was not so, it could not be so, it was impossible; and then the Boy's Answer to the Countryman, of which I was once an Ear-Witness, would have been the best.

If I thought you would not call me a *verbose* Fellow, I would (and whilst I think on't I will) tell it, whether you regard it or not. I am sure 'tis true; tho' I can't believe the same of your *Billingsgate* one.

Whilst I was sitting in a Shoemaker's Shop, to be fitted with a Pair of Shoes, and a Boy (just bound as an Apprentice) standing at the Door, a Countryman passing by told him, that he had seen his Mother some few Days ago, sitting at her Door, and he thought in good Health: Sir, says the Boy, *I have seen her myself this Morning.* Nay, reply'd the Countryman, *that can't be; I am sure there is no Coach comes through the Town, nor could she come by Water; you know she can't ride on Horseback for her Lameness.* I just came from her, says the Boy, *for all that.* Sirrah, replies the Man again, *you are a lying young Rogue, I tell you 'tis not possible.* Hereupon the Youngster as pertly answers him, *Sir, I did not say that it was possible, I only said that I had seen my Mother; and so may you, if you call at my Aunt's a litte way off.*

I would only query hence which was the best Evidence, the Boy's Eyes, or the Countryman's Arguments? I hope I have left room for one of Dr. B.'s Questions; Did not the Boy dream? Did not his Imagination bring his Mother's Ghost, and deceive him? Or was she not by the Force thereof brought to *London* in a Whirlwind? For surely sound Philosophy, and Reasoning from mechanick Powers, may baffle *Autopsie*, and the rest of the Senses, when they are brought in the Behalf of Imagination.

I hope I shall now find you in good Temper, being *so glad, as you say you are, to find the Imaginationists quarrelling among themselves.* What then is *Fienus*, who has said a many good Things for you, become an Imaginationist at length? Poor *Fienus*! But why, my good Friend, is Dr. T. in this Story of his Frog, *wished to use the Stile of an Historian, rather than that of an Orator*; or do Orators always put one Sense for another?

For if, say you, when he (Dr. T——r) says, if I see, does he not put one Sense for another, and mean, if I am told that an unlucky Fellow, &c. why (I say) should you be angry, if I have not the same ready Talent of telling a Story with yourself: I know that every one, whether long or short, will be displeasing to you, if it does not fit your Ear, tho' it may another's. What I have said however upon my own Knowledge I will justify; and what from others, let them be answerable: You may credit or discredit, gloss and shuffle as you think fit; I have already told you that an Historian is not accountable for what he relates as from others, whom he recites fairly; and I must tell you again, you are a little too hard upon your old Acquaintance, in refusing him the common Liberty of telling his Tale in his own Way.

But,

But, good Sir, is it not possible that Dr. T. might both see the Frog thrown into the Woman's Bosom, as well as the Child born of that Woman with such Resemblance? I am sure I never told you that I did not. This you'll say is very unlikely, besides I have put an *if* to it, and thereby place it for the Word *suppose*.

I find I have a mere Caviller to deal with; yet for all that I'll venture upon another *if*, take it as you please.

If then, Dear Dr. I see a Child brought forth, with the Face most surprizingly resembling that of an Ape; and such an one I have seen this last Summer; *if* I hear the Mother say, as indeed I did about the same Time, that she had been exceedingly surprized some Months before by such a Creature; *if* therefore once again I should say, I thought it more reasonable to surmise that the Mother's *Imagination* had been some-how concurring towards this *Phænomenon*, and consequently that this strange Birth was *neoterical* rather than *primæval*; or a *Transmigration* from the *Ovary* of 250 Persons at least, I hope your Forgiveness of this my Credulity.

The Case was thus, as I must acquaint the Reader if you won't regard it, and as I had the Relation afterwards from the Mother, in Company with her Nurse, who brought the Child along with her in a Bandbox to my House (for I'll assure you I never go to *Canterbury* or elsewhere, to pick up Tales) upon opening the Box, and lifting the Cloth from the Face, I concluded she had brought an Ape to sell me, in order to dissect, or to make a Skeleton thereof: She said nothing at first, 'till I had taken a Survey of the same all over, and found nothing preternatural but the Face, which was very brown, wrinkled, and hairy to the Orbits of the Eyes, under which ve-

ry deep the same were buried. I was about to have describ'd the Ears, Nose, Mouth and Chin, with the Grimace, but for what Purpose, to one that can make Faces as he pleases, and ascribe them to any Thing rather than *Imagination*? and therefore I will only assure the Reader, the Similitude was such that no one, without viewing the rest of the Body, could have thought it other than I took it for: After this Survey of the Head, and Face more particularly, I asked the Nurse what had contributed to this odd Visage of the Infant? When she told me, that being among a Crowd of People in the Street, gaping and staring at a little *Jackanapes* (which I chuse to call so, because it is a pretty Word for you to play withal, as well as *Jack Pudding*) shewed about the Streets, together with a *Bear*; and coming within his Reach, the nimble Animal leaped up directly against the Mother's Face, resting his hind Feet upon her Bosom; at which, first shrieking out, she fell into a swooning Fit. What ensued after at the Expiration of her Reckoning was this Production, *parturit Gravida, nascitur Simia*, at least the Face of one. Upon farther Enquiry, the Errand to me was principally, that I would pacify the Husband, if he came on the Enquiry, that it was possible such Accident might fall out, without having Familiarity (as to Copulation) with the Monkey Breed; which he swore, upon the Sight of the Child (still born) she must have had, and therefore that he would never bed with her more. I did, I'll assure you, acquaint her, that there was a very learned Man at S—y C—y, who would resolve both her's and the Husband's Doubts, in a way quite different; but whether so well suited to their Understandings, I could not warrant: Though I made no Scruple to deliver my Opinion, that her Affright, as aforesaid,

foresaid, might give Rise to the Misfortune. And I submit the same to every one that reads the Account, if it be not as reasonable to think so, as for the same to spring from the best of your Receipts for making Faces, either new, or of an antique Date; whether it was *instantly inhumed*, or made a Raree Show of, I profess I cannot tell; what if they put it into the same Pit-hole with the Grenadier? An *Ape* and a Grenadier, *ha, ha, he!* Proceed we now to

The Hair-Lip from Schenkus.

Dr. B. Schenkus *was a Lyar* (soft and fair, they say, goes farthest, besides Schenkus is dead) *and a bungling one too, for he gave us the Story of the Three Kings, besides Fienus says it was all Chance.* Let this suffice.

The Baker bit. B. B. witty still.

Dr. B. Does Dr. T. write this to swell his Book, or to make his Readers laugh?

I hope, Sir, the Swelling was not much increased by the Addition of half a Score Lines, but I think there is more Reason to put the Question, Did Dr. B. put this Interrogation out of mere Malice, or to make the Author cry? Or did not Dr. B. at the Entrance thereof see plainly these Words, *upon the Author's Credit this is left to the Reader's Credulity?* Why could you not also have omitted these (*as the Story goes*) that the same Reader might have supposed Dr. T. had made it, with others of like Kind, an Article of his Faith? If this is kind Usage from a Friend, *judicat Lector.* Yet this is the Gentleman that cries out of *intolerable Liberties, dressing in Bear-Skins, breaking the Thread of his Discourse, Misrepresentations, &c.* this is the Man who says, at the Entrance of his Discourse, he has done that
Justice

Justice to Dr. T. to repeat faithfully his Words. But surely after all, Dr. B. must be little acquainted with the perverted Appetites, or Longings of Women under the *Pica*, formerly observed; which he says are grounded upon the Judgment they make of the Usefulness of what they long for; to which I have already replied, as well here as in my first Defence. But how ridiculous soever this Story may seem, as it is indeed in the Conclusion, yet not altogether so in the first Part, I knew a pregnant Woman, who, tho' blushing at the same Time, solemnly told me, she would once have given any Consideration for a Mouthful of a Child's white and plump Buttock, that used frequently to turn up its Tail in a Neighbour's Yard, opposite to her Parlour Window; and to avoid the tempting Object, had many Times retired from the same, when the Child came out upon that Occasion. Now had the Child's Breech been fairly turn'd up on the Nurse's Knee, one might have thought the Object more inviting; but to view it at that Office, methinks should rather have turned, than excited the Appetite thereunto. This perhaps may furnish some witty Q. Did not the disappointed Woman bring forth a Child doubly buttock'd? Or were not her own Child's Posteriors exactly like those she long'd for? *Rogas si placet.*

The Wound in the Breast from Cyprianus.

Dr. B. Cyprianus lays the Fault upon Imagination in his own Name; was he sure the Woman was frightened? She was gone to Bed, and who can tell whether her Countenance changed? She like a good Christian express'd her Concern perhaps, or so: But she was not at all disordered. Children in Utero are not exempt from Impostumes, and that this was in part (thank you, good Doctor, that it was not wholly)

ly) *the Case of this Child, the Circumstances seem to make very evident*; if they do not, *Cyprianus is not*, and can make no Reply, or pretend to explain himself, otherwise than he has done in the Manner following.

“ My Opinion is, *saieth he*, that the Child, at
 “ that very Moment that the Mother was fright-
 “ en’d, receiv’d the Wound in its Mother’s Bo-
 “ dy; because the same was very sordid, and the
 “ Inside as well as Outside beset with Slime, pro-
 “ ceeding from the Water wherein the Child is
 “ us’d to lie in its Mother’s Womb; and also very
 “ like a Wound received long since, but after three
 “ or four Days dressing, beginning to come to
 “ Suppuration and Mundification, began to bleed
 “ very fast with Streams, when dress’d and wiped;
 (and here methinks I hear Dr. B. cry out in Mer-
 riment, a Wound not to bleed in Utero, but soon
 after the Birth come Streams of Blood) (credibile
 hoc necne?) “ and it plainly in all its Circumstan-
 “ ces was very like a fresh cut Wound, and be-
 “ ing simply handled, as such, it healed up. The
 “ Contusion also, whilst the Wound was healing,
 “ began to come to Suppuration, and made a ga-
 “ thering, and drew down the Matter and Blood
 “ towards the Back; for the Situation of the
 “ Child was such, that the Matter could not ascend
 “ to the Wound; out of which Swelling, when
 “ it was opened, Matter and Blood ran out, in
 “ the same Manner we used to see in a Contusion
 “ made some Days. So that I judg’d this Wound
 “ wholly, even at the Birth of the Child, in that
 “ State (as I suppose it was) at that very Moment,
 “ when the Mother was terrified, except that it
 “ was cover’d with Slime, as abovesaid: And I
 “ suppose that this Accident remained so long in
 “ the same Condition, because no Air could come
 “ to it, the Child lying all over in its Liquor,
 “ which

“ which has a preserving Vertue, in as much as
“ it excludes the Air.

This is the Account *Cyprianus* has given himself, of this Accident; and whether or no he might not be deem'd as good a Judge of a Wound as Dr. B——, (who had made so many himself) as well in the State of Indigestion, as that of Maturation, I shall leave to those who were acquainted with his Operations, to determine.

St. Winnifred's Well.

Dr. B. *Abundance of Words for a few Freckles* (oh rare Dr. B. not Ben. Johnson!) *the Boy had on his Body, the Story goes through so many Hands, it does hardly deserve* (tho' softly it may) *to be minded. Mr. Boyle's Custom was to set down any thing remarkable, which he heard* (as Dr. B.'s to allow of nothing he don't like) *without regarding whether it was true or false; an excellent Character for one of the greatest and best Men of the Age in which he lived. But Quid non Inventio (dicam) vel Quid non Invidia potuit? As if a Physician, a most ingenious one Mr. Boyle says, could not distinguish a Freckle from the Signature of a Red Pebble. What is farther singular in these Dr. B.'s Remarks, is this, that the Gentlewoman was not actually with Child, when she went into the Well, as appears, he says, after, by these Words, and a while after growing big, pray Sir, now be so kind to tell me how this Conclusion is made? May not a Woman be with Child before she grows big? Or does it follow, that because she was not big with Child, that therefore, she had not conceived, or was not at all with Child? Or where does it appear, that the Objects were gone along time out of her Mind? That the Story may make for you, that the Child was spotted, or had a few Freckles without the Help of Fancy?*

Mr.

Mr. Boyle imposed on by an Irish Officer, in relation to the Hairs changed.

Dr. B. Mr. Boyle was imposed on, he brings no Proofs, he was a mere Collector of remarkable Cases, and consequently a weak Man; besides the thing is impossible from the Structure of the Hairs, so that except the Hairs of the Irish Officer could have shed, and have grown again in a few Hours, I don't see (and if you don't, how should any Man living?) how it was possible to alter the Colour of those which were actually in being.

And if this be the Treatment given to a great natural Philosopher, a Gentleman; I had almost said as well acquainted with the Laws of Motion, and the Force of mechanic Powers, as Dr. B. himself; a Person perhaps too of equal Judgment in the Scrutiny, and of as great Veracity, what must Dr. T. expect at your Hands better than a Snub, for asking a Question out of Mood and Figure?

For why, says Dr. T. speaking of the Colour of the Hairs altered by Age*, may not such Alteration happen instantly upon Occasions extraordinary, which come to pass more gradually, or by length of time?

You may go look (or much the same) replies my good Friend, *I don't understand the Strength of an Argument which is a Minori ad Majus*, and upon looking I find *Fienus* was of Opinion, that altho' the Imagination singly or *per se*, could not work this Change; yet by the Intervention of some sudden Affright, it might so happen, as may be seen in the very last Paragraph of his Book.

* See my first Defence annexed to the Discourse of Gleets, p. 122.

I am afraid some of the Hairs stick in Dr. B.'s Throat, for all his Gloss upon Mr. Boyle's Relation, or else surely he could not behave so rudely to his Friend; I could tell him 'tis not many Years since, that a Person well known to Dr. B. and of equal Learning, I hope without Offence, at the Close of a Letter, subscribes himself my *very most humble Servant*; which, knowing he was not thoroughly *English*, tho' long time in *London*, I took as no manner of Affront, but thought him as much at my Service, as if he had began a *Majori ad Minus*, and concluded my *most very humble Servant*; but I hope I shall take care another time, of asking an Illogical Question, for I find you are not yet come into Temper; my Question about the *Plica* must be taken up as short, how harmless soever, and for Information.

That *Distemper*, says Dr. B. *which neither Dr. T. nor I understand*, (it is some Comfort sure to be ignorant with one that understands all things else) *was a Disease formerly very common in Poland*; you must know I had left out the Word *Polonica* here, tho' I had given an Account of this prodigious Distemper, in my Treatise of the *Skin Diseases*, Part II. Chap. i. under the Title, *de Tricis Incuborum*; however the Doctor's Kindness is nevertheless acknowledged, which I fear will not last long, for I see I stand presently charged with arguing from *Suppositions*, as if it were criminal in a Man to enquire for Information sake after the *Consequence*, if the *Premises* were posited thus or thus? But now comes a Piece of Condescension indeed from this great Man; I beg Dr. Turner's Pardon, if I say, *that the Hairs standing an end* (I was afraid the Possibility of their so standing would have been questioned, because Dr T. asserted it) * *does not proceed from the*

* In the same Treatise, p. 124.

sudden Constriction of the Pores at their Roots, but from a strong and convulsive Contraction of the Muscular Fibres of the Scalp; yet Dr. T. still insists that the Proximate is the Constriction of their Bulbs or Roots, a Consequence he owns of that universal muscular Contraction of the whole hairy Scalp.

And now it seems, *Dr. T. is upon Surrender, intending only to give and receive a few Guns for Reputation Sake; you have been told already of the Doctor's Gunnery, with his Broad-sides. I hope my old Friend will allow me better Terms than a Stranger, before I suffer him to board me; but hitherto I may tell him, that I have received nothing but mere Flash, and empty Bounce: and therefore, still defy the utmost of Dr. B.'s or his Aid de Camp's Artillery; which I see he has quitted for a little while, at least, till he steps to the Bar from the Sea Engagement, or from the Soldier, to play the Lawyer, if not the Buffoon, at the Arraignment of Sir K. Digbye. I hope, my Friend, you have taken care of your Brief; but hold, I see there is not much need, for I find you are both Plaintiff, Defendant, and Judge also: so that it would be very strange, if you should not cast your Adversary, or get a Verdict against him.*

Indeed, good Sir, tho' I have a high Esteem of your Parts in general, yet I must say now, whether or no you are above surrendring, you are quite beneath yourself; and it looks, however your other Ammunition may hold out, that your Wit and good Sense are run upon the Lee's, as if the Fund was near exhausted; for those who are notwithstanding disposed to hear Sir Kenelm's Trial, let them repair to the Power of the Mother's Imagination examined by Dr. J. A. B. p. 84. for allowing some Life and Spirit, Pun, Quibble, Satyr,

Satyr, or the like, in other Parts, this I think is flat and dull; and I expected to have met with another guise Conclusion of the twelfth Chapter, than I have seen here.

You have now done *firing* and *pleading* in one Leaf, and are got to *preaching* in the next; as if to shew the Qualifications, I have already taken notice of your being posselt of, for those several Professions; and here, you say, *that Dr. T. has spent above four Pages, in declaiming against your Interpretation of three or four Verses, of the first Book of Moses*; wherefore to be even with him, you have taken up as many more, in *assuming, believing and supposing*, which, instead of rendring the Text more plain and intelligible, has rather made it more obscure than you found it; as I think will appear from some part of the following Paraphrase, concerning

Jacob's Policy.

Dr. B. As for the Rods, they were of Jacob's own Invention, without any Encouragement from above, or Promise of Blessing, and he might be mistaken in the Effect he expected from them; however, like a prudent Man, he thought fit to make use of human Means, subservient to the Causa proxima, which had been revealed to him.

The Angel tells Jacob, that the Increase of his Cattel does depend on the speckled Rams covering the Ewes; and what has he to do, but in Obedience and Submission to divine Providence, to promote their Conjunction, 'tis with no other View, that Jacob makes use of this Policy, i. e. the pilled Rods.

If you desire to know what Policy there was in all this? Pray observe the Explanation.

1. *The Ewes being surrounded with White, or such Flocks, the pilled Rods were very proper to familiarise*

miliarise them with the speckled Colour, which after the Execution of the Treaty, might appear strange and frightful to them, as much as the Sight of a Beast of Prey.

If this fails, observe farther.

2. I take also the Rods to have been a Philtrum, to decoy and entice the Ewes towards the speckled Rams, in opposition to those which were white; for the Pleasure of drinking Water in that hot Country, was so much joined with the Remembrance of the Rods, or of the coloured Rams, that both of them came to be in a manner inseparable.

I would put a Q. here, whether the good old Patriarch must not be called to the Bar, for giving Love-Potions to the Ewes, or setting a Spell on them, as you have done Sir K. D. for his Patch-work; however, that we may not spoil a good Commentary, we'll find the Bill Ignoramus, and proceed.

I say the Pleasure of Drinking was joined with the Remembrance of the coloured Rams; for there is no Absurdity in supposing (that is on Dr. B.'s side, tho' much on Dr. T.'s) that the Rods were like a Mosaic Work, so cut and intermixed as to represent roughly (pray mind) the Effigies of speckled Rams; and is it not by such a Method, that Animals are drawn in, and frightened away?

Here we seem to be a little staggered 'twixt one and t'other; and therefore not to be put to the Trouble of more Supposings, are bringing in of Likelyhoods in their Places. As thus,

Whatsoever the Case was (which implies, after all this Bustle, our intire Ignorance thereof) 'tis likely that the Ewes being for a long time used to drink in the Sight of the Rods, were eagerly moved at the Appearance of an object of the same Colour, and consequently prompted to run towards the speckled Rams, rather than to the others.

If this won't go down, take the third as *likely*;
 3. *There is another use of the Rods, Jacob might propose (do ye mind) to himself, viz. to communicate to the Waters, into which they were steeped, an astringent Quality; for you must not think Solomon had the sole Knowledge of the Vertues of Plants, and thereby strengthen the Uterus, and prevent the Ewes from casting their young ones; this appears very probable (or if not, may be supposed) from Gen. vii. and the 30, what would you have more than Chapter and Verse? For when the Cattle were languid, and not in a Capacity of bearing, then Jacob did not think fit to put the Rods into the Waters.*

You tell us *there is another great Difficulty*, for we are not yet got through them all, *presents itself, which some believe to be unanswerable*; but I hope not Dr. B. without recurring to any more, I think we have enough, and therefore are willing to abate all the rest; especially, till we can get better over, that we have already; for my part, I am really of Opinion, that if you had set the last six or seven Verses of the Chapter in the *Hebrew Language*, instead of giving us a Word or two thereof, it would have done as well as your Exposition of the *English Translation*, towards proving to ignorant People, that the *speckled Rods* were intended only by their *Colour*, and *Figure of Mosaic Work*, roughly representing the Effigies of *speckled Rams*, to tempt them to come to the Waters; if their natural Thirst in those hot Countries, would not, or as a *Philtrum* to make them in love with their Mistresses the Ewes; but by no means to impress their *Imagination*, by which they might bring forth *speckled Cattle*, as such ignorant People have surmised. Once again, *Risum teneatis amici?*

But what need my learned Friend perplex himself, or to what purpose have we these Solutions given of a Text, to discountenance the *Force of Imagination*? When before all his Trial of Skill, he was provided of so good an Expedient to shorten the Controversy, and make it a Miracle, as he does in the Words following?

Most Divines (tho' not St. *Jerome* nor St. *Austin*) are of Opinion, that an extraordinary Providence did interpose in favour of Jacob, and if that be the Case, as there is no room to doubt of it; yet if so, why have we been thus harrangued with rack'd Inventions of white Colours, Motaick Works, Philtrums, Astringent Qualities, and what not, unless merely for Ostentation, when all centered before in a Providence supernatural? And you hope it will be granted by every body, that Miracles are not fit to be pleaded to account for Accidents of Nature. Yet if it were a natural Accident, as some Divines allow, where lies the Miracle? Or who is pleading such Miracle for a natural Accident, besides yourself?

And so much for *Jacob's* Policy, if after all this Verbosity of the learned Dr. B.'s any such is to be found, by the foregoing Exposition of Gen. xxx. 38, 39.

Your Conclusions, relating to *Experience*, *Reason* and *Anatomy*, I have already replied to in my first Defence, and I can find little material as to these in your second Essay, more than in your first; so that I must refer to my said first Letter, for what may be wanting here, upon those Conclusions; tho' I doubt not before I come to my own, to make it evident, that all three in many respects are directly against you.

But we must return now again, as it happens, to the *Power of Imagination* bringing forth Dis-eases, which were you to allow, you say, what is

all that to the producing of *Apricots, Peaches or Plumb-cakes, exact Similitudes, &c.* and I say again, if such Similitudes are exact, and did ensue after the strong Desire or Longing and Disappointment of the big-bellied Woman, all your other Causes, whether proximate or remote, your idle Conjectures and Suppositions, not one of which has more force as to a Demonstration, will ever satisfy the World, that they arose from any other than such *Longing or Disappointment.*

You are always, kind Sir, at liberty to use Dr. T.'s Words, and to turn them which way you please; but I think it would have been full out as honest, had you told your Reader whose Words some of them were as Dr. T. has told you. However, I am not ashamed of them, I assure you; *Allusion and Metaphor* in discoursing upon such Subjects as the *Passions*, whose manner of affecting our Bodies is difficult to come at, may be very allowable; and proper *Similies*, no improper way to find out that little Knowledge we can have of them. When you can better demonstrate the *Phænomena*, by your *nervous Fluid*, discover what it is, or how it acts by means of *Imagination*, or at the Direction of the *Will*, I have told you already, I will drop the *animal Spirits*, their *Irradiation, Exultation, or Ovation*: In the mean time, I must let the Reader see how arch you are upon any the least Occasion; for when I told you of a Lady dying out of excess of Joy, at the Sight of her Son, who had been long absent, you have it at your *Finger's End*, must I say, or at that of your Tongue.

How does Dr. T. know, but she might take her Son for the Apparition of his Ghost, and die out of Fright?

Give me leave to ask, does Dr. B. insert this as a fine Piece of Banter, or to have the World believe him to be a *Sadducee*? As

As for the *Hand*, directing such part of the *Fœtus*, to be marked by the pregnant Woman; I neither say, nor gainsay, knowing nothing of Nature's Method in the Transaction, unless a *Posteriori*, or the Fact itself; besides, I hope you will wave this in your next new Book of the *Power of the Mother's Imagination*, in regard to the Concession I have here made, to part with a good History, for having this Reply at the Finger's Ends.

But you tell us, *You can easily prove that this Circumstance is always mentioned in most Authors*; and you might with like Propriety, have informed your Reader, that the same is *always* mentioned, *sometimes* in none.

I have hitherto followed you in the best Order I could, and shall continue to do so to the End of your Discourse; I perceive we are now again returning to the *Passions*, to which, tho' I had made answer in my former, yet I find you still insisting upon your Definitions being supported by great Authority; but how great soever they be, I submit them to the Consideration of every one, how far they agree with what we find experimentally in ourselves at such times, which ought, I'm sure, to sway every intelligent Man, beyond all Authorities whatever.

Sudden Fear, you say, *is an instantaneous Comparison, &c.* of which already.

Longing or Desire, *is grounded upon the Judgment that we make of the Usefulness of what we long for.*

To this also we have replied, yet for the better Explanation, shall take the Liberty of putting one Q. more, *viz.*

What teeming Woman, under that vitiated Appetite of the *Kitta five Pica*, that longs for a Morsel, I dare not say of a Baker's white Shoulder, but of a Child's white Buttocks, or other raw Flesh, even Carrion, as I have known them,

first makes a Judgment, and argues about such Usefulness? Or it in Opposition to all Counsel, and their own Conviction of the Unwholsomeness thereof, the Appetite gets not the Ascendency over all? Mr. Locke's Definitions either of Joy, Sorrow, Fear or Anger, will bear no Comparison with Dr. B.'s, but the merriest of all is the following.

Mr. Hobbs, you say, in his *Discourse of human Nature* (that admirable Piece) thinks fit, and what avails Experience against so good and wise a Man as Mr. Hobbs, to define *Laughter a sudden Glory arising from some sudden Conception of some Eminency in ourselves, by comparison with some Infirmary of others, or with our own formerly.*

And thus the little Infant at the Sound of its Bells or Rattle, or at the Sight of the Nurse's Lips, chirping to make it laugh, instead of having its Spirits as it were tickled into an *Exultation* or *Ovation*, is glorying from the Conception of some Eminency in itself, or comparing its Condition with its fellow Babes, or with that of its own formerly; thus also, no Man is set upon the Giggle at the Sight of a Monkey playing some odd Pranks, a merry Andrew (I did not say Jack Pudding) telling some foolish Story, but he must be supposed thus glorying of some Eminency in himself, comparing with some other Person's Infirmities, or with his own just before he came out.

I will not dispute, but a Man may glory in his Shame and Folly, of which *Laughter* is too often the Sign; but as the generality manage their Mirth and shew their Teeth, we have very little Reason to infer they are making Comparisons, any more than those who are suddenly surprised with the Sight of a Ghost, or what they take for such.

Mr.

Mr. *Hobbs's* Authority, I must own, has very little Weight with me; his Talent lying chiefly in quaint Phrases; and his Definitions peculiar to himself, rendring some things, plain and obvious in themselves, perplexed and intricate; and leaving some of the last, much more so than he found them. We all know what a Devil he has made of *human Nature*, and that he believed no other God than himself, or one as bad, acting necessarily, as he thought of himself. You should have brought *Spinoza's* Authority along with *Hobbs's*, and both together would have been no doubt irrefragable.

But you object the *Mother's Passions* cannot affect the Child, because it cannot be sensible or know any thing of them.

The Mother, you say, is moved at the Sight of a Cat or of a Dog, because she is timorous, and does not know but she will be bitten or scratched; yet suppose that Puss will not bite nor scratch her, is she not then disappointed? But why, I asked you, should she be afraid of a Frog, that does neither bite nor scratch that I ever heard of? She is disturbed at the Sight of a Butcher who kills a Beast, because she is of a merciful Temper, for who, as formerly also replied, ever heard of an unmerciful Woman? besides, she does not know but that she will be killed. These you tell us the Child has no notions of, being in a State of Neutrality, and has not yet the necessary Ideas of things.

I know not that your Opponents ever thought the Infant's Consent was required, any more than the Mother's, to these Marks or Signatures; but that the same were imprest *tam inviti quam ignoti utrique*; after a manner inexplicable to us, as are some other *Phænomena* in which our Bodies are concerned*.

* Agit Phantasia invitis nobis, vel etiam si istæ resistere inclinamus; humoribus et spiritibus cogitatione certâ, ad certas partes, quibus certæ actiones exercentur, contra voluntatem directis, *Ficinus* de vir. Imag. *Hildanus*

Hildanus in a Letter to his Friend *Horstius*, taking notice of a monstrous Birth recorded by *Julius Obsequens* delivers himself thus upon this Subject.

Causam præcipuam monstri partus, Imaginationem fortem et phantasiam prægnantis, tecum censeo etiamsi enim Empedocles monstra solum nasci dicet, si multum fuerit semen, si paucum, si divulsum, si evanidum, si inordinato motu immissum, si transpositum, aut Uterus spiritu incluso distortus. Videmus tamen rarissime monstra nasci, nisi Imago veemens intervenerit. Imago enim, ut Ludovic. Mercatus ex Divo Thoma refert, vis quædam est in organo corporali, unde ad speciem imaginatam mutatur spiritus corporeus, in quo formatur vis formativa, quæ operatur in semine, et ideo mutatio fit in Prole ex Imaginatione parentis, si sit fortis. Movent enim, inquit idem Mercatus, potentiæ superiores inferiores: et aliquando earum actus potentiùs perficiunt, quam ipsæmet naturales; ut videre est in ira, timore, tristitia, ac cæteris animæ passionibus, quæ potentiùs et efficacius universum corpus turbare habent, et humores undique movere, quam ipsæ naturales; ex quo constat, Spiritum illum ab imaginativâ potentiâ prædicto modo motum, efficacius suas vires exercere, et formationis effigiem delineare, quam ipsa formativa, quæ ex parentis membrorum conditione prodierat, et in semine præfuerat, quid plura? quum omnes vires ac naturales facultates, ut Lemnius inquit, totæ sint in formando fœtu; fit ut muliere aliquo modo percussâ, omnes humores ac spiritus ad ima ferantur, atque in Uteri secessum confluunt; quibus quum accedit inherens, penitusque menti infixâ conspectæ rei Imago, vis ipsa, quæ formationi insistit, eam formam ac speciem, quam animo concipit, effigiat, ipsique fœtui inducit, Cent. 3. Obs. 56.

This

This I expect will appear mere Jargon in the Ear of a Person so thoroughly acquainted with mechanic Powers, and who has given us so clear an Account of the Passions upon these Principles; besides *Horstius* being sick, this was possibly prescribed him as a Cordial in his scholastic Troubles, and as such we leave it.

To come to your eighth Chapter, which contains the several *Systems of Generation*, not one, however, without insuperable Difficulties, so acknowledged by the greatest Men among us, I shall lightly touch upon each.

The Ancients, I find, were for a Mixture of both *Seeds*, and indeed from hence, if not hence only, can we draw the Similitude to *Parents*, especially if we shut out the *Mother's Imagination*; hence perhaps only the Production of some *Anomalous Births*, as well as *Monsters*, which will be difficultly reconciled, or accounted for by any other; for tho' you may strike off an Arm or Leg, or jumble two Bodies together, yet scarcely two of a different Species; if the *Animalcule* surely, as must be supposed, was originally perfect and of its own kind, you may jumble long enough to set a human Head upon the Body of a Brute, or the brutal upon the human, or to bring forth any *Fœtus*, from a mixed Conjunction, part of the *Sire*, and part of the *Dam*, as in the *Mule* particularly, from the *Ass* and the *Mare*, the motly breed of *Dogs*, so commonly observed, the monstrous *Tartar* taken in *Hungary*, *Feb. 1664.* by the famous *Count Serini*, who kept him as a great Rarity, and indeed such he must be, if truly represented in the Effigies I have by me with the Body of a Man, the Face and Neck more like a Horse; the Historian says, he had made great Resistance, and could not be taken till he had spent all his Arrows; but this I expect, however
attested,

attested, must be the Brother of *Parey's* Frog, drawn by the Painter, not by Nature; besides, its almost too old to be minded; and let it be so if you resolve it shall, whilst others here observed are not: "I have often reflected, saith Sir *John Floyer* (in a Paper communicated to the Royal Society) on the Figure of a Mule; that being an Animal produced by the Copulation of an Ass and a Mare, the Extremity of the Body, the Feet, Tail and Ears, and that black Cross on the Back, resemble that of the Asses; by which we may observe, that the Female contains in her Eggs, the first Rudiments of the Animal of her own Species; and that the Impregnation only Changes some of the Extremities into a Resemblance to the Male. This seems to contradict our new Discoveries, for if the Male supplies the *Animalculum*, the *Fœtus* must be always of the same Species as the Male; if the Female supplies it; of her kind; whereas Monsters are observed to be a mixture of both Species." But quitting this,

The next Improvement in this Mystery was gathered very likely from a comparative Anatomy of Fowls: When the Female *Testis*, by *Analogy*, was turn'd into an *Ovarium*, the Seed cashier'd, and the Vessels, whether *Præp. vel Defer.* converted to other Uses; and now from the *Cock's Tread* fœcundating the *Ovum* in the *Ovarium* of the Hen, the Comparison was carried on, that the Substance of the Male Seed contributed nothing to the Conception, but only a Kind of Spirit or seminal *Aura*, thence arising, did fœcundate the Female *Ovum*, and set the *plastic* Power at work, to explicate the Parts of the before invisible Animal lodged therein, and bring them into Sight: By which *Hypothesis*, the whole is placed on the Woman's Side, as to the *prima stamina*, or pre-existent *Embryo*.

How

How this was brought to pass, was a Difficulty indeed hard to be reconciled, but from the Event, that so it was; and why might not the Male Seed by this way render the Woman's *Ovum* prolifick, as well as the *Cock's Tread* the Hen? Again, some believed this *Aura* passed directly thro' the *Uterus* and its *Tubes* (from the Inventor *Fallopian* called *Fallopian*) to the said *Ovula* in the *Ovarium*, where such as were fittest, or the most mature for the Impression, were (as aforesaid) set on work. Others, whether not liking this Passage by these *Tubes*, as finding, upon Dissection, their too great Distance from the *Uterus*, to convey any Thing from the same without Hazard of miscarrying, to the *Ovary*: And indeed it must be own'd, if these Parts are not otherwise posited in the Time of the *Coitus*, as well as some Time after, their Jealousy is not ill grounded, as well in regard of Conveyance thither, as bringing the *Embryo* thence; which is ever like to remain a Secret; but these, I was going to say, were for this *Aura* passing into the Blood, and there raising a Kind of Ferment, whence several Particles (*homogeneous* to each) were detach'd from the several Parts, and being conveyed to the *Ovum* by the proper Vessels, were there laid down and ranged in such Order, as by the Aid of the *vis plastica*, might raise an *Homunculus*; in like manner, as the Seed of several Plants thrown into the Ground, produce a Plant in Form and Likeness to that whence the Seed was taken; but now another Enquiry ariseth, whence these *ovula* were first taken, whether like the other seminal Principles, from the Beginning of the Creation, or must each be a-new created, to form the several Conceptions? For avoiding this, was broached a farther Opinion, set in a different Light, *viz.* That at the first *Fiat* of Man, as of the Plants of the

the Earth, the whole *Atmosphere* was filled with these Eggs or seminal Principles, and taken by Inspiration, or at the Mouth, as those of Plants were lodged in the Earth: This carrying too much Absurdity, and being less philosophical, tho' perhaps little more of Wonder and Astonishment, it was thought more convenient to place the whole of this Part of the Creation in the *Ovary* of the first Woman, where infinite *Ovule* were envelop'd one within the other, that might suffice 'till the End of all Things, at least 'till the Time comes, that we shall neither marry nor be given in Marriage.

Having got thus far, and finding, after the nicest Scrutiny or Inspection of the *Ovum*, not the least Vestige of a *vital* Principle, or any thing more than a mere limpid Humour or Lymph, surrounded with a Pellicle before the Conjunction, we were put upon a farther Investigation of the *Semen Masculinum*, and the naked Eye giving no Satisfaction in the Enquiry, we flew to the Help of Glasses, where borrowing (I doubt) a little Help also from *Phancy*, we presently discovered as infinite a Number of little Men and Women, as before we supposed there were *Ovula* in the Female *Testis*: And now of a sudden took the whole Work out of the Woman's Hands, made the said *Ovum* no more than a Bird's Nest, ready at hand for the *Embryo* to lodge in, 'till it can break the Shell to seek for new Quarters, and placed all to the Man's Account.

If (I say) in raising this *Hypothesis* we are beholding a little to *Imagination*, I am not singular; for I think truly, to run the length of it, we must put the same upon an equal Stretch, as we do by believing the Force of it, in *marking, maiming, or mutilating* the *Fœtus*.

But

But this Opinion of the Moderns, concerning the *Animalculi*, is so handsomely described in a Conversation with Monsieur *Dionis*, one of the most compleat Anatomists in *France*, and a Friend of his, that I shall take the Liberty, though not for your's (who are above it) yet for the Reader's Satisfaction, who has not seen it, to transcribe the same.*

“ Mr. *Hartsoecker* intimates in his *Dioptrical*
 “ *Essay*, that he takes himself for the first Man
 “ that examined the Seed of Animals with a Mi-
 “ croscope, and discovered that it was full of an
 “ Infinity of other Animals, which moved him
 “ to publish it in the 31. *Journal des Sçavans*,
 “ for the Year 1678. He assures the World,
 “ that the Seed of Men and Quadrupeds is full
 “ of several little Animals, resembling young
 “ Frogs; and that the Animals in the Seed of
 “ Fowls, are like Worms or Eels. He adds, that
 “ in speaking of the Seed, he does not mean the
 “ glutinous Matter that issues from the *Prostatae*,
 “ but the Liquor that springs from the seminal
 “ Vesicles; and that he can perceive no Animals
 “ in that glutinous Matter, which seems only to
 “ serve to liquor the Passage, through which these
 “ Animals pass, and to prevent their being inju-
 “ red. He says farther, that the *Animalcula* in
 “ the Seed of a vigorous young Animal, live
 “ much longer than those of an old one; that
 “ a moderate Fire-Heat kills them out of Hand,
 “ whereas they'll live several Hours in the Cold.
 “ That a Drop of Brandy, or any other strong
 “ Liquor makes an End of them immediately;
 “ that he could perceive none in the Seed taken
 “ after repeated Engagements with a Woman,
 “ which is not to be wondered at, by reason that

* *Dionis's Anatomical Demonstrations*, p. 215.

“ the seminal Vesicles, or Cyfterns of the Seed
 “ being exhausted, there is nothing then voided
 “ but the glutinous Humour of the *Prostates*,
 “ which is improperly called Seed, and in which
 “ no *Animalcula* are found. Upon the whole, he
 “ believes that each of the *Animalcula* actually
 “ contains, under the Cover of a very fine Mem-
 “ brane, a Male or a Female Animal, of the same
 “ Species with that from whence the Seed
 “ sprung.

“ The Votaries of this Opinion (saith our Au-
 “ thor) which is the most recent of all the rest,
 “ affirm that an Infinity of these *Animalcules*
 “ swim and flutter about in the Liquor which
 “ composeth the Body of the Seed; 'tis said that
 “ with a Microscope one may easily descry them;
 “ and the Gentlemen of the *Academy of Sciences*
 “ assure us, that they have seen them in the Seed
 “ of Men, Dogs, Ducks, &c. they say they move
 “ in the seminal Liquor just as the small Serpents
 “ do in Vinegar; and alledge that these seminal
 “ Animals are so many Seeds of Men, which be-
 “ ing conveyed to the *Ovarium*, strike at the first
 “ Egg they meet with; upon which one of them
 “ perforates the Membrane, or gets into the Egg
 “ by some supposed Orifice, and presently shuts
 “ itself up, leaving the rest to perish without
 “ Doors, unless some others of them be so lucky
 “ as to slip into another Egg. The Animal that
 “ enters serves for Sperm, which by swelling up
 “ the Egg, prompts it to disengage itself from
 “ the *Ovarium*, and tumble (if it does not tumble
 “ out elsewhere) into the *Tuba*, which conducts it
 “ to the Womb. A Gentleman (continues he) of
 “ my Acquaintance, having assured me he had
 “ seen them, and that they were so small that it
 “ was hard to perceive them even with a Micros-
 “ cope. I took Occasion to insinuate, that at
 “ that

" that Rate three Drops of Seed must contain
 " above one hundred of them ; upon which he
 " answered, *above a Million**. To this surprizing
 " Answer I replied, that since but one or two at
 " most of such a prodigious Number of little
 " Men were made use of, there was a great deal
 " of Seed lost, (*he might have said, the greatest*
 " *Army that was ever drawn together upon the Face*
 " *of the Earth, nay perhaps than all that ever were*
 " *thereon*). He added, that they could not be dis-
 " cern'd unless the Seed were still hot, and but
 " just voided. To this I replied, that upon this
 " Occasion the same thing might happen, that
 " we observe when the Rays of the Sun enter
 " thro' a Chink of a Window, for then an In-
 " finity of little Atoms seem to flutter in the
 " Place where the Rays make their Impression,
 " and resemble the *Animalcules* which one would
 " take to be living Substances, if he were not
 " otherwise assured that there was nothing in
 " the Case but Dust: And that after Blood-let-
 " ting the Fibres of the Blood are seen to move
 " in the Porringer, 'till they have taken their
 " Place at the Bottom, and the Blood is become
 " cold. I remonstrated, that the Seed in like Man-
 " ner might contain small Fibrils, calculated for
 " forming the Bones and grosser Parts of the Bo-
 " dy, which by Vertue of their Motion (or *Tur-*
 " *gescency*) whilst the same is yet hot, might pass
 " for Animals. To the Objection, that the Li-

* *Leewenboeck* says, no Kingdom in *Europe* contains so ma-
 ny Men, as he hath seen *Animalcules* in the Seed of an Oyster;
 and that there are not so many on the whole Earth, as living
 Creatures in the Seed of one Codfish. He affirmeth farther,
 that in one Drop of Water, he hath seen two Million (*credat*
qui vult) seven hundred and thirty thousand living Creatures.
Dr. Hook goes still farther, by saying, Millions of Millions in
 one Drop.

“ quor might slip out thro’ the small Hole that
 “ the Animal is obliged to make, to obtain En-
 “ trance into the Egg, he made Answer, that
 “ the Animal enters after the same Manner as the
 “ Air enters a little Ball, without giving Vent
 “ to what is contained in it (*a right Vertuoso this*
 “ *I’ll warrant him*) or else that the Membrane of
 “ the Egg had small Valves, which gave the A-
 “ nimal Leave to insinuate itself, whilst they op-
 “ posed the Egrefs of the Liquor. No Discove-
 “ ries it is certain can be made without tracing
 “ and discovering every thing that happens, and
 “ for that Reason I have here recounted the
 “ Substance of our Conference, which I con-
 “ cluded by insinuating, that this wanted Con-
 “ firmation; *I may add (I hope) without Offence,*
 “ *being all meer Guess-work, like the Mosaick.*

“ Our Author therefore rejecting this new *Hy-*
 “ *pothesis*, chuseth rather one of the rest, *viz.*
 “ that the Seed consisting of several seminal Par-
 “ ticles, separated and filtrated from the Blood,
 “ which is grounded upon a firm Principle,
 “ namely, the Circulation; for that the same be-
 “ ing couched in the arterious Blood, is separated
 “ and streined by the *Testicles* in its Passage, by
 “ which it was brought by the proper import-
 “ ing Vessels, and after carried by the *Deferentia*
 “ to the seminal Vesicles, where it is reserved for
 “ occasional Use. ’Tis plain, that Anatomy gives
 “ us to understand, that the Production of Seed
 “ is a continual Filtration of several Particles,
 “ which being gathered into a Body, make a
 “ Liquor that is qualified to form a Man; tho’
 “ it be not easy to conceive, how so many diffe-
 “ rent Parts as enter into his Composition, should
 “ be so exactly muster’d up in the Seed, as never
 “ to miss of producing an organised Body, of
 “ the same Nature of that from whence it sprung.

“ Monsieur *Lamy*, in his *Anatomical Discourses*,
 “ makes this Advance, that the same Necessity
 “ which obligeth the Plants, after a set Period
 “ of Time, to put forth the Seeds, which give
 “ Being to others, does likewise influence Ani-
 “ mals at a certain Age to produce *prolifick* Seed ;
 in what manner contributing to the raising of
 the animal Structure, the Reader will find,
 together with this whole Controversy about
 the Formation of the *Fœtus*, very curiously
 discuss'd, in the same Author's *Dissertation upon*
the Generation of Man. From whence he draws
 this general Conclusion, that Man, as other
 Animals, is generated by Means of an Egg,
 and not from a præ-existent Animal in the Male
 Seed.

“ In the first Edition of my *Anat.* (adds he) I ho-
 “ vered between the three Opinions (*for the last of*
 “ *the Animalculi in Semine he could not come into at*
 “ *all*) in regard I met with very probable Rea-
 “ sons that made for each of them. In the se-
 “ cond Edit. I leaned more to the *System* of the
 “ *Eggs* than to the two first; and now in this
 “ third Impression I declare openly for it, having
 “ fortified myself in that Thought by additional
 “ Reflections, and many Observations, which do
 “ all of them conspire to vouch for its Truth.

“ Nay, it is not only Man, and the terrestrial
 “ Animals, with Insects, Fish and Fowl, that
 “ spring from Eggs, but even Plants, and all that
 “ the Universe comprehends under the Name of
 “ *vivens*; for the Seeds, which may be called
 “ Eggs, contain in Little, the Plants from which
 “ they are taken. This is evident in the Kernel
 “ of a Pine Apple (*and consequently an Acorn*)
 “ especially if you strip it of its Bark; for then
 “ it presents distinctly to your View the Root of
 “ a Pine Tree, its Trunk, Branches, &c. So that

G

“ on

“ on the whole may be concluded, that there is
 “ no Generation perform'd without Eggs, *omnia*
 “ *ex ovo*; and that upon this Score we cannot
 “ admire too much the Author of Nature, who
 “ by such uniform Means, and in such a constant
 “ Method, gives Rise to all the different Beings, that
 “ prove the principal Ornament of the World.

Dr. *James Drake*, as famous an Anatomist in
England, as *Dionis* in *France*, whose Thoughts I
 must own myself best pleased with, has abridged
 the two last Systems of the Eggs, and the *Anim-*
malculi (tho' he is not satisfied with either) in
 the Manner following. *

“ It is agreed on all hands, that there are in
 “ the *Ovaries* of Women, little Eggs; these
 “ Eggs most modern Anatomists, and the most
 “ able, till very lately have maintain'd to be the
 “ material and formal Rudiments of the Body
 “ of the future Man, which the Seed of the
 “ Male did only impregnate and vivify; but that
 “ the *Ovum* itself did, before Impregnation, for-
 “ mally and materially contain the Body of the
 “ Man, tho' it could not germinate and increase,
 “ till render'd prolifick by the Seed of the
 “ Male.

“ This Opinion was first broach'd, and laid
 “ down with Strength of Reason, by our
 “ great Countryman Dr. *Harvey*, in his Book *De*
 “ *Generatione Animalium*. It procured almost
 “ universal Assent, from the Writings of that Au-
 “ thor, and seem'd perfectly established by *De*
 “ *Graaf*, till the *Microscopical* Observations of
 “ Mr. *Lewenhoeck*, grafted somewhat upon it, and
 “ took something from it.

“ That ingenious Gentleman, to whose happy
 “ Curiosity we are obliged for Abundance of

* *Drake's Anat. Book 1. Chap. 24. to the Conclusion.*

“ useful Discoveries, pretends by his *Microscopes*
 “ to have discover'd in the Seed of the Male, as
 “ well human as divers Sorts of Animals, innu-
 “ merable extremely minute *Animalcules*, moving
 “ with great Vigour and Celerity in the Fluid,
 “ which he maintains to be Animals of the Spe-
 “ cies of that Creature whose the Seed is.

“ The Communication of this Observation has
 “ mov'd the Curiosity of Abundance of other
 “ learned Men, to make the same Enquiry, with
 “ such Glasses as he has described; and by their
 “ own Acknowledgments, they appear to have
 “ done it with the same Success: I have had the
 “ same Curiosity, and must confess that the Ap-
 “ pearance answer'd beyond my Expectation, and
 “ came up to all the Representations that had
 “ been given of it.

“ The *Animalcules* (notwithstanding the very
 “ small Compass the Eye can take in at once thro'
 “ such a Glass) appear'd in prodigious Numbers,
 “ moving with great Velocity, diversly, and as
 “ it seem'd arbitrarily. Their Figure is exactly
 “ like that of *Tadpoles*, and they appear'd in the
 “ Liquor, black, like them, and about the Size
 “ they are figur'd in the *Philos. Transact.* N^o. 284.
 “ where a Description of them more at large may
 “ be found; what I have here said being sufficient
 “ for my Purpose.

“ This Discovery has been the Foundation of
 “ a new *Theory* of Generation, in which this *Ani-*
 “ *malcule* is suppos'd to be the entire *Fœtus*, and
 “ the *Ovum* before mention'd, to be only a Kind
 “ of *Matrix*, and to afford a *Pabulum* to the *Em-*
 “ *brio*: For notwithstanding this Discovery,
 “ the Existence of true *ova* in viviparous Females
 “ is not contested, nor is it indeed contestable.

“ I should (*says the ingenious Author*) very
 “ readily go into this latter *Hypothesis*, if I did

“ not meet with some insuperable Difficulties, to
 “ me at least they appear such, which equally
 “ press either *Hypothesis*.

“ The first supposes the Animal to be entirely
 “ included in the *Ovum*, before Impregnation;
 “ and that the Seed of the Male does only vivi-
 “ fy the same, or give Life and Power of Vege-
 “ tation, as we said before. The latter affirms
 “ the *Embryo* to be entire, perfect and alive in
 “ the Seed of the Male, and like the Seed of a
 “ Plant, to want only to be cast into a Soil or
 “ *Matrix* proper for its Increase or Vegetation,
 “ which they suppose the *Ovum* to be.

“ But neither of these *Hypotheses* (*says this*
 “ *rightly reasoning Man*) accounts fairly or fully
 “ for *mixt Generation*; for besides the vast Varie-
 “ ty of *Mongrel Curs*, begotten by Sires of diffe-
 “ rent Species, there have been Abundance of
 “ Observations of Mixtures of Animals of more
 “ remote Kinds, such as between a Pheasant Cock
 “ and a Hen; a Bull and a Mare, which has of-
 “ ten enough been observ'd to procure a particular
 “ Name, and is call'd a *Gimar*; a Cat and a
 “ Rat, of which, however improbable it may
 “ seem, there is an honourable Family, that can
 “ produce Abundance of Witnesses; a Buck
 “ Rabbit, and a Guinea Sow, of which lately I have
 “ had a very credible Account; but the most of all
 “ these Animals of mix'd Breed, except the Dogs,
 “ is the Mule, begotten by the Ass upon a Mare.

“ If the *Ovum* contain'd the form'd Animal,
 “ then the *Fætus* ought to follow the Species of
 “ the Mother, let the Sire be what it will, be-
 “ cause he contributes nothing but means of
 “ Life and Vegetation, the Animal being deter-
 “ mined before-hand; and the Kind should be as
 “ certain as in Plants, where let the Seed be thrown
 “ in what Soil soever, that does not alter the
 “ Species

“ Species of the Plant, tho’ it may the Growth
 “ and Vigour of it.

“ The same Objection lies yet stronger against
 “ the *Animalcules* ; for if that *Hypothesis* be true,
 “ the Sperm of an Ass is full of little Asses ; and
 “ the being nurs’d by a Mare should never make
 “ Mules of them ; because the Species is pre-de-
 “ termin’d, and the Creature not only form’d but
 “ living.

“ I might perhaps as reasonably object the Si-
 “ militude, that the Children of the same Parents
 “ bear to their Ancestors, some to the Father’s
 “ Line, and some to the Mother’s : Which plain-
 “ ly shews, that to the Determination of the Spe-
 “ cies both Sexes concur ; and that sometimes
 “ one may prevail, and sometimes the other ;
 “ which could not be, if both these *Hypotheses*
 “ were strictly or absolutely true. I know some
 “ endeavour to get over this Objection, by fan-
 “ cying that the different *Matrix* may have so
 “ much Effect, as to alter the Figure of the Ani-
 “ mal, so far as may account for these mixt Ap-
 “ pearances ; but this is so poor, so unphilosophical
 “ a Shift, that it is not worth an Answer ; and
 “ they might with as good Authority persuade
 “ me, that an Orange Tree transplanted from *Se-
 “ vil* to *England*, would bring forth Apples ; and
 “ so *vice versa*. It is a common Practice in Gar-
 “ dening, to graft one Fruit upon another *Stock*,
 “ but the Fruit will follow the Species of the
 “ Graft or *Cyon*, and bear like the Parent Tree,
 “ not the *Stock* it grows upon.

“ These Difficulties render both these *Hypo-
 “ theses* unsatisfactory to me ; and however old
 “ and exploded the Opinion of a *plastick Power*
 “ on both Sides be, I must however embrace it,
 “ even altho’ I know not exactly wherein it lies ;
 “ at least ’till I meet with somewhat more suffi-

“cient to resolve my Doubts, than hitherto I
“have done.

“It is however agreed, that tho’ the *Ovum* of
“the Female does not formally contain the Ani-
“mal; yet in Impregnation that it is a *causa si-*
“*ne qua non*, and that Generation cannot be
“without an Egg rightly dispos’d, and upon
“that Concession, which I think is at this Time
“universal, I shall proceed (saith he) to exa-
“mine some of the principal *Phænomena* of Ge-
“neration, and the requisite Conditions of *Fæ-*
“*cundity*, without concerning myself farther
“with the *Animalcules* of either Side, except on-
“ly to observe, that the Existence of a form’d
“Animal in the *Ovum* has never been prov’d,
“but suppos’d only from the *Analogy* it is ima-
“gined to bear to the Seed of Plants; in some
“of which the Figure of the Plant has by the
“*Microscope* been discovered. The other *Hypo-*
“*thesis* seems to stand on the foot of *Autopsy*;
“but Reason (as we have observ’d) seems to be
“against it. And it is not impossible, but that
“these seeming Animals may be nothing more
“than some larger Particles of a mix’d Fluid,
“whose Motion and different Figure the *Micro-*
“*scope* discovers to our Eye, while yet some still
“minuter Parts will not discover themselves that
“way. But we leave these things to the Arbi-
“trament of the Learned.

But lest Dr. B. should think I am run away
from him, as not able to stand my Ground, I will
now return to him, being only desirous to let the
Reader see, upon what Foundation these Systems
of Generation stand; and how ambiguously each
of them are concluded, as if *De Graaf’s*, if *Lew-*
enboeck’s, or if *Gardiner’s*, who has join’d the two
former together, are true, which supposeth the
Animalcule entire and pre-existent, what Power
has

has the Mother's Imagination to alter such an *Integrum*? but how if neither of these, separately or conjunctly, should prove so; as I think is far from being demonstrated in the *Ovum*, whatever it may be in *Semine Masculino*? Why then, as Dr. Drake observes, we must, with the Antients, have Recourse to the *Plastick Power*, which may be some way disturb'd in its Work by such Imagination: And indeed hereby I think, not only Monsters and mixed Breeds, but Marks and Mutilations are better accounted for, than by any other: Nor surely does it more reflect (as I have taken Notice in my former Letter) upon Providence, which Dr. B. in his Preface insinuates to the Charming Ladies, that these Accidents take Rise from Causes thus naturally disposed, when the Pre-requisites do all concur thereto, than from others less likely, and full out as difficultly (if not more so) to be understood; but it seems the greatest Difficulty is yet behind, and that is, as the Doctor observes in the same Preface, how it is possible that he, the said Dr. B. should be mistaken, who has so many Charms on his Side; but not to dwell longer here, whether he is right or wrong, unless he could give Security to his Charming Ladies, that nothing shall hereafter fright them, with one of his Preventives against their Longings and perverted Appetites: If we are not to have one Mark or Deformity the less, I cannot see how they are to be one Farthing the better for embracing this charming Opinion, unless as I have already observ'd, the believing such Accidents arose from other Causes; a poor Comfort I think this! And surely now *Aristotle* might be right, or whoever made the Answer to that Question, Why the Young of Brute Animals were more constantly like their Parents than the human Species? because the Fancy of the former

at the Time of the *Congressus* was more uniform, or less distracted than the other. *Cicero* also, as *Fienus* tells us, whom Dr. T. perhaps may blindly follow, because he is at present without the *Tusculane* Questions, imputes this greater Likeness to their Sires or Dams, to their being *Rationis expertes*, and consequently less disturb'd in their Imagination. *Avicen*, as he tells us also, call'd them *Fools* (as you do those who dissent from your Opinion) that denied this very obvious Power therein; and perhaps it may be thought strange that you, who deny all Notion, Perception, and Intelligence to your *Animalcule*, and have put a Query by way of Banter upon the Solution of Continuity, how the Blood Vessels can find their Correspondents, have they Reason (you say) to direct them? yet must you, notwithstanding his Want of such Perception, give him greater Cunning after he is thrown into the *Uterus*, to find his Way through the dark Entry of the *Tuba*, and thence jump upon the particular *Ovum*, that is ready furnish'd for him; where finding out the Perforation, or putting by the Valve, he is to creep in, and make all fast after him, to prevent those Millions of Millions of his Companions, who are beleaguering his Castle, from entering after him, and starving them out. After all, Sir, without any Discouragement to *natural Enquiries*, or Disparagement either of what has been discover'd in this Business, particularly of *Generation*, I think I may tell you, upon as good Grounds as you have told me in that of the *Phica*, that neither Dr. B. nor I know any thing more how the first Principle of Life is brought into Act, or the *prima stamina* of the *Fœtus* unfolded, in order to make up the Body of a Man, than we do, how after the Dissolution of those Bodies, their dispersed Particles are to be both collected

collected and connected at the general Resurrection. *St. Paul* says the first is a Mystery, and several of the greatest Physicians we have had (tho' some of them, I think, did not much regard *St. Paul*) have candidly acknowledged the last to be little less; for if the Knowledge of the Motion of the Heart has been allowed by one of them, the sole Privilege of him that made it, how much more the Formation not only of that, but the whole Animal Machine, before any the least Rudiments were discoverable? But these Concessions of our Ignorance, I expect to hear *Dr. B.* reply again, is to make a Merit thereof: And truly, though I grudge not my Friend his superlative Acquirements beyond the rest of Mankind, yet for those in the lower Class, 'tis better and more becoming to own their Ignorance, when with all their Sagacity and Penetration they cannot come at an absolute Certainty, than by a bold Confidence positively to assure us first, they know they are in the right, and after some time be forc'd to acknowledge they find themselves mistaken; which I shall now endeavour to prove you are, in denying all Intercourse between the Mother and the *Fœtus*, whereby you would have it thought impossible that her Imagination, her Affrights, her Longings, or Disappointments can impress the same; but that whatever has, or may happen of this Kind, is owing to some other (perhaps) more remote Cause; the commonly received Opinion being all Delusion, a mere Fable. But leaving your *Systems of Generation* to stand or fall, as they may happen, I come now to your *Stages of Gestation*; and to prove by some few Authorities, but those I believe of undeniable Reputation, that whatever Intercourse may happen before, yet so soon as ever the *Placenta* is form'd,
and

and adheres to the Womb, a Circulation of Blood between the Mother and the *Fœtus* is carried on, to the Time of the said *Placenta's* Separation. But you say you want to know what skilful Anatomists Dr. Turner can muster up, that are of his Opinion in this Particular.

The first then, that Dr. T——r thinks fit to muster, shall be Dr. James Keil, a Person curious, and perhaps as skilful as any one Dr. B. can find to oppose him: This Gentleman in his *Abridgement of the Anatomy of humane Bodies*, speaking of the *Umbilical Vessels* of the *Fœtus*, has these Words.

“ The Use of this navel String is to carry the
 “ maternal Blood by the Veins, to the *Fœtus* for
 “ its Nourishment; that which is unfit for
 “ this Use being carried by the Arteries, to the
 “ *Placenta*, whilst the *Fœtus* is still supplied with
 “ more by the Vein; so that there is a conti-
 “ nual Circulation between the Mother and the
 “ *Fœtus*.

And again, in his Description of the *Placenta*, he goes on thus.

“ The *Placenta* is a thick Cake, which grows
 “ upon the outside of the *Chorion*, in Proportion as
 “ the *Fœtus* grows; it is of a circular Figure, at its
 “ biggest about two Finger's Breadth thick, and
 “ six or seven in Diameter; the Branches of the
 “ *Umbilical Vessels* are spread through all its Sub-
 “ stance, and indeed it seems to be nothing else but
 “ a Texture of the *Veins* and *Arteries*, by whose
 “ Extremities opening into the Sides of the *Hypo-*
 “ gastric Vessels, the Circulation is performed be-
 “ tween the Mother and the *Fœtus*; for that Side
 “ of the *Placenta* which adheres to the Womb,
 “ appears to be nothing but the Extremities of
 “ an

“ an infinite Number of small Threads, which
 “ in Labour dropping out of the Pores in the
 “ Sides of the *Hypogastric* Vessels, into which
 “ they had insinuated themselves, is the Occa-
 “ sion of the Flowing of the *Lochia*, till the
 “ *Uterus* collapses, or those Pores by the natural
 “ Elasticity of the Vessels, contract by degrees.

The second skilful Anatomist Dr. T. has mustered up, is one he hath referred to before, about the new *Systems*, I mean Monsieur *Dionis*, who in his second *Anatomic Demonstration*, when he comes to deliver himself upon this Topick, and intimating the Opinion of the Ancients, to be repugnant to modern Experiments, “ I’ll tell you,
 “ saith he, in few Words how things are in
 “ reality.

“ The Arteries of the Mother do carry a cer-
 “ tain quantity of Blood into the *Placenta*, which
 “ being therein dispersed, is received by the
 “ Branches of the *Umbilical* Veins, which car-
 “ ries it into the *Vena Porta*; thence to the *Cave*
 “ of the *Fœtus*, so to the right Ventricle of its
 “ Heart, from thence into the left by the *Foramen*
 “ *Botalli*, in order to be after distributed into all
 “ parts of the Body, by means of the Arteries;
 “ whence the superfluous part of this Blood is
 “ returned by the two *Umbilical* Arteries, to the
 “ after Birth; where being dispersed it is taken
 “ up by the Veins of the Mother spread therein,
 “ which convey it to the larger Veins to circu-
 “ late with the whole Mass of Blood; and thus
 “ there is made continually a Circulation of the
 “ Blood of the Mother to the Infant, and of
 “ that of the Infant to the Mother.

To the same Purpose, Thirdly, speaks Dr. *Drake* *.

* *Anthropologia Nova*, Vol. II. p. 233. Chap. vii.

“ The Blood being driven through the Arteries of the *Uterus*, into the *Umbilical Vein*, is conveyed directly into the *Sinus* of the *Porta*, and thence by a short and direct Passage thro’ the *Cava*, to the Heart; where passing the *Foramen Ovale* to the left *Ventricle*, and thro’ the *Canalis Arteriosus*, from the right and *Pulmonary Arteries*, it is all delivered without coming at the Lungs, to the *Aorta*; and from thence again by the *Umbilical Art* to the Veins of the *Uterus*, making a sort of *Epicycle* to the main Circulation in the Mother.

“ As this Opinion, saith he, is favoured by the Structure and Disposition of the Blood Vessels of both parts, so there is nothing in it difficult to be conceived, or repugnant to Experience; late Discoveries have made it appear, that the Arteries and *Veins* are continued Tubes; and that the latter contain nothing but what they receive from the former, and no Reason appears why we should think this Method to be varied in the *Placenta*: On the other hand, if the Arteries of the *Uterus* were continued to the Veins of the same part, and those of the *Fœtus*, in like manner, without communicating with each other, their Confluence in the *Placenta* seems to be altogether impertinent, and of no use; and the *Umbilical Arteries* and Vein framed for no other Service or Purpose, than to give the Blood room for an idle Sally.

But Dr. B. says, the Falsity of this Anastomosis of Vessels of the *Uterus* in the *Placenta*, is discovered by comparative Anatomy; for in *Vitulis*, the several *Ansulæ* or Branches of the *Umbilical String* do terminate by carneous *Papillæ*, if he may so call them from their Shape, which are received into so many Sockets in the *Cotyledon* or *Carunculæ* next to the *Womb*; ’tis only by these *Papillæ* that the *Vitulus* has

has any Communication with the Uterus; and yet they may without any Dilaceration, or the least Effusion of Blood, be drawn out of their Sockets; by which it appears, that the Blood Vessels of the Mother are not continuous to those of the Foetus, nor do enter into them; and now Stenon is brought with an unde patet, *vasa sanguinea Matris, non continuari cum vasis sanguineis Foetus.*

To this Opinion of Steno's, give me leave, Fourthly, to demonstrate that of as great a Man in the Anatomical Way, I mean our Countryman Mr. Cowper, "to whose happy Industry, as Drake observes, we owe the Confirmation of many ancient Discoveries, and the Benefit of some new ones; and who has the Honour to re-establish this old, tho' long exploded Truth; for by pouring Mercury into a Branch of the Uterine Artery of a Cow, that went into one of these Cotyledones of the Uterus, he filled those Branches of the Umbilical Veins, which went from that Cotyledon to the Navel of the Foetus, which with a part of the Uterus, he kept prepared by him.

To this Dr. B. replies, with one of his *Seemings*, viz. that Mr. Cowper making this Experiment on the Cow, does seem to intimate as if he expected no such Success upon a human Body.

Whereas on the contrary, it seems, that if this Communication could be discovered in the Cotyledones, which were chiefly objected against the Anastomosis, there would be much less reason to deny it to the humane Foetus. But, then secondly, having made it appear where it was principally disputed, we cry out against the Uncertainty of mercurial Injections; that is, because the Globules of the Mercury were so cross-grained, as to pass to the Funiculus, spoil a Man's Hypothesis, and stagger his beloved System; so that Drake has been

been unhappy in his Choice of (so mean an Anatomist as) Mr. Cowper; because it is well known, that the *Umbilical String in a Calf does terminate in certain Bodies or carnosus Papillæ, which may be pulled out of their Sockets in the Cotyledones, without Force or Effusion of Blood.*

The Comparison, I think, will stand thus, together with its Inference; when the Fruit is ripe it will fall off the Tree of itself, at least may be gathered without any Force; therefore, from the time of its knitting to its Maturity, it had no more Continuity with the Parent Plant. Is it not the same in an animal *Fœtus*, which at the appointed time drops off with its *Placenta* from the *Uterus*, tho' before it could not be parted but with great Difficulty, and as great Danger on both sides; but it seems the Danger lies by pulling, together with its own, some of the Mother's Blood Vessels, which may indeed occasion a fatal Hemorrhage; and this is some part of the Recompence to that diligent Indagator of Anatomical Secrets, that his Experiments were deceitful, merely because Dr. B. and some of his Friends would have the *Fœtus* nourished from a milky Mucilage, or a *Succus Alibilis* (tho' no body knows what, nor where secreted) swallowed by the Mouth; and not by the Mother's Blood, which they have therefore shut out: and yet, possibly how either Suction or Deglutition are to be performed without Respiration, much more without a Head, a Mouth or Lips, as Dr. Freind observes, is not easily determined.

Now, as this comparative Anatomy is brought to enforce a Conclusion, that it must be the same in a human Species, I hope there will be the less Occasion for Dr. Drake's Remark, viz. that it would be a weak Objection to alledge, " that the
" Observation and Experiment being made on the
" Uterus of a Cow, the Inference will not hold
" from

MOTHER'S IMAGINATION. III

“ from thence to a Woman, the one being *glandi-*
 “ *ferous*, the other *Placentiferous*; since every
 “ one of these *Cotyledones* or *Uterine Glandules*, is
 “ in all respects a little *Placenta*; and all the Diffe-
 “ rence between them is in Number, Name and
 “ Magnitude. Why Ruminants differ in this parti-
 “ cular from other Viviparous Animals, is beside
 “ the Subject of our present Enquiry; but the
 “ great Flux of Blood, which constantly follows,
 “ upon drawing the *Placenta* from Women, which
 “ is frequently such as to cost them their Lives,
 “ is as plain a Demonstration to Reason, of the Con-
 “ tinuity of Vessels, as Mr. *Cowper's* Experiment
 “ to the Eye. As to the other Objection,

“ I have heard, saith our Author, an Objecti-
 “ on made by learned Men, (*witness also the learn-*
 “ *ed Dr. B.*) that if there were such a Continuity
 “ of Vessels, and such Transfusion of Blood, the
 “ *Fœtus* also must necessarily perish through its
 “ Loss upon the Separation of the *Placenta* from the
 “ *Uterus*; but that on the contrary, no consider-
 “ able Flux does follow, while the *Fœtus* conti-
 “ nues wrapt in its Membranes, in which Con-
 “ dition it may be kept alive some Hours; to this
 “ it may be answered, that the Circulation in the
 “ *Fœtus* being derived from the Mother, may
 “ be supposed wholly to cease upon the cutting
 “ off the Communication between them, till it
 “ is again renewed more forcibly by Respiration;
 “ but if we allow the Motion already impress-
 “ upon the Blood to be sufficient to keep it go-
 “ ing a little while, yet it must needs be so ex-
 “ ceeding languid, that the mere Resistance of
 “ the external Air must be more than enough
 “ to hinder any Efflux of Blood from a *Fœtus* be-
 “ fore Respiration: How long Life may be pre-
 “ served without any Circulation of Blood, is
 “ not

“ not a Question of this Place; but we have
 “ been convinced by many and notorious Obser-
 “ vations and Experiments, that Life has been
 “ recovered a long time after all Tokens of Re-
 “ spiration, Circulation, or even Life itself have
 “ disappeared; so that we cannot think the first
 “ Solution either impossible or improbable.

In the fifth Place, tho’ I think I should have placed him first, I will produce one, whose Industry as well as Understanding, I dare say, the World will grant at least equal to Dr. B.’s. I mean the learned Dr. *Freind**, who in touching upon the *final* Cause of the *Menses* in Women, allowed of by *Hippocrates*, *Galen*, *Celsus*, and almost all Authors; yet there are some, saith he, who maintain a contrary Opinion:

“ They affirm, that not a drop of the Mother’s
 “ Blood is carried to the *Fœtus*, because there is
 “ no Anastamosis between the *Uterine* and *Umbi-*
 “ *lical* Vessels; and that the *Fœtus* is not nourish-
 “ ed by the Blood, but by a milky Juice which it
 “ receives at the Mouth. They who assert this,
 “ may with as good Reason affirm, that Infants
 “ receive no Aliment from the Mother’s Blood,
 “ because they are nourished with Milk, and
 “ not Blood: But from whence should that very
 “ Milk be supplied, unless it be carried to the
 “ Breasts from the Stock of maternal Blood?
 “ Now the same reasoning holds good, as to the
 “ Nourishment of the *Fœtus*; for if the *Fœtus* be
 “ nourished by the maternal Blood, which is
 “ carried thro’ the *Uterine* Arteries, or by that Li-
 “ quor which is contained in the *Amnion*, it is
 “ very manifest either way, that the Mother’s
 “ Blood serves to nourish the Offspring; for
 “ what other Origin will he find out for this

* *Emmenologia*, cap. 2.

“ Liquor,

“ Liquor, who denies it to be derived from the
 “ Mother’s Blood. But that the *Fœtus* is not
 “ wholly nourished by the Mouth, is sufficient-
 “ ly proved by monstrous Births without Heads,
 “ and some Infants, which have had no Passage
 “ by the Mouth or Nose.” An Example tho’
 not of a human *Fœtus*, yet of a young Puppy that
 was whelped, Nov. 1704. was communicated to
 the Royal Society, by Mr. *Brady*, who had no
 Appearance of any Mouth, nor upon pulling off
 the Skin of the whole Head, was there found
 any Perforation at all therein. Q. whether or
 no this *Fœtus* had not its Nourishment from
 the Blood of the Dam, rather than a *Succus*
Nutritius conveyed by other Passages. “ The
 Physician’s Skill in Anatomy (*continues he*) has ad-
 “ vanced still farther, and very clearly evinced,
 “ that the *Fœtus* is nourished with the Mother’s
 “ Blood, by means of the *Placenta*; for it has
 “ clearly proved that *Anastomosis* (which some
 “ deny) between the *Uterine* and *Umbilical* Ves-
 “ sels, for when the *Ovum* has fluctuated in the
 “ *Uterus* for a Week or two, and been softened
 “ and moistened by the *Uterine Lymph*, the *Sta-*
 “ *mina* of the *Umbilical* Vessels break forth im-
 “ mediately from it, after the same manner as the
 “ Fibres spread themselves every way, from the
 “ Seed thrown into the Bosom of the Earth;
 “ these insinuate themselves so into the inner Coat
 “ of the *Uterus*, that the *Umbilical* Vein pene-
 “ trates into the *Hypogastrick* Arteries of the Mo-
 “ ther, and the *Umbilical* Arteries are inserted in-
 “ to the Mother’s Veins; by these Passages a per-
 “ petual Circulation of the Blood is carried on
 “ between the *Fœtus* and the Mother; the *Um-*
 “ *bilical* Vein receiving the Arterious Blood from
 “ the Mother, which it carries to the *Vena Cava*,
 “ and so to the Heart, for the Use of the *Fœtus*;

“ in like manner the *Umbilical* Arteries return
 “ that Blood, which is not proper for nourishing
 “ the *Fœtus*, into the Mother’s Veins; but if no
 “ Nourishment should be afforded by these Vessels,
 “ the *Fœtus* would not only be deprived of
 “ its Nourishment, but the Membranes themselves
 “ in which it is enveloped, could by no
 “ means receive any Nourishment.

“ And again * in pregnant Women the *Menses*
 “ are wholly wanting, but whence is it, unless
 “ that the Plethorick Blood is remitted to another
 “ part, viz. to the *Fœtus*? Sometimes indeed a
 “ greater Quantity of Blood is found in the
 “ Mother, than can be spent upon nourishing
 “ the *Fœtus*; so that the *Menses* are not deficient,
 “ altho’ the Woman be great with Child; therefore
 “ those Women who have their *Menses* altho’
 “ pregnant, are observed to be for the most Part
 “ very gross and turgid with Humours, but the
 “ *Menses* are wholly suppressed after the third
 “ Period is elapsed, because the *Fœtus* increasing
 “ so as to require more plentiful Nourishment,
 “ the *Plethora* is diminished; but if they should
 “ continue to the last Months, the *Fœtus* is wont
 “ to be very sickly and weak; so true is that
 “ Observation of *Hippocrates*, if a Woman with
 “ Child have her *Menses*, i. e. either customarily
 “ or immoderately, it is impossible that the *Fœtus*
 “ should be well; the Reason of which he delivers
 “ in another Place, namely, that the Growth of
 “ the *Fœtus* is abated by the *Menses*: In like
 “ manner *Celsus* remarks, that if Milk flow from
 “ the Breasts of a Woman with Child, whatever
 “ she bears must be weakly, inasmuch as the
 “ Breasts draw off that Supply of Blood, with
 “ which the *Fœtus* ought to be nourished.

* Idem. cap. viii.

I might here take notice of some Remarks communicated by Dr. *Preston*, to the *Royal Society*, in which he tells them, that by some Experiments he had seen made by Monsieur *Du Verney*, both by Inflation and Injection, this *Anastomosis* was clearly discovered; and that by several other Experiments he could instance in, it was very certain, that there was a continued Circulation of Blood from the Mother to the Child, and from the Child to the Mother. So that the Nourishment of the *Fœtus*, by a chilous Liquor separated by the Glandules of the *Uterus*, is no better than a Figment, I do not say of Dr. *B.*'s, but of some who for the sake of his Hypothesis he has blindly followed: And these are the Anatomists I have thought fit to produce to support this Intercourse of Circulation, *a parte Matris ad Fœtum, & a parte Fœtus ad Matrem*, not so much with a View of explaining thereby the Effects of her Imagination upon the same, as to shew how little regard is to be had to an Author, who has so positively asserted there is no such Communication, or that the said *Fœtus* has a *separate Circulation, is a separate Individuum, a distinct Integrum*; for that he the said Dr. *B.* has first of all turned the Liquor in which it swims, into a *Tourniquet*, to stop the Passage; and after, has raised a plaistered Wall against the *Uterus*, to hinder the Passage of the *Purple Stream*, on the Mother's Side breaking through upon the Child.

However, as if doubtful his Partition might be broke down by the same Flood, he seems a little to hesitate in telling us,

That though it should be granted, that there is a Circulation of the Blood between the Mother and the Fœtus, yet its Impetus is broke before it can reach the Body of the Child, and consequently 'tis difficult (before it was impossible) to understand how it

is able to make any particular Impression upon the Embrio.

This Difficulty I allow, nor did I ever pretend to solve it; it is difficult to understand how the *Animalcule* gets into the *Ovum*, or how one only, out of many Millions, did enter, and came back safe to bring us word; and is not the whole process, *ab Ovi introitu ad Uteri exitum*, one continued Difficulty to understand? Why then must Dr. T. only make a *Merit of Ignorance*, because he cannot explain how Imagination acts, or argues only from Facts, and leaves those who can, to resolve the Difficulty or to think of them as they please.

Dr. T. is not afraid to declare his Opinion that no Man should be positive in matters so very abstruse, or pretend to argue a *Priori*, from disputable Premisses, and draw Consequences thence as if absolutely certain or undeniable; nor would he argue otherwise than that *real Facts* should have their due Weight, and not be rejected merely because we cannot readily discover which way they fall out, much less should we take upon us, to refer them to Causes, perhaps as difficultly reconciled, as those to which they were imputed before, because they were disagreeable to our own System, which has been your Method of proceeding thro' your whole Discourse; and rather than Imagination shall be thought to have any thing to do with the *Fœtus*, the same (in your own Words) must be farther stretched, to find out other Causes, as I think will appear manifest in some of the Examples here recited.

And now that I may not swell my Book, being safely arrived at the end of your last Stage, I will take a short View of your Sketch of the Causes of these Marks and Deformities, according to your Opinion in your tenth Chapter, and examine their *Analogy* with what you compare them;
and

and their greater likelihood of proceeding from such Causes.

In the first place then, I cannot think these Marks upon the Body of the Infant, have any Resemblance to the *Nodous* Extuberances or gummy Exudations, on the cortical Parts of Vegetables, arising from the deviating Sap, or Rupture in the refiniferous Vessels, as they are named by a *Botanic* Writer, whence the glutinous Humour shed, is thrown forth *quâ datur viâ*. If there be any Comparison it must be with the rude or inform *Sarcomata*, we have formerly observed; for surely there is a vast Disproportion between the regular Shape and Similitude, and the odd Representations of which you have made mention. Nor shall we find the matter better cleared up from your variety of *Particles and their Combinations; the Distempers of the Foetus in Utero, Interruption of the Increase of some Parts, Force and Violence, Misfortunes by Inheritance*, much less your *Oval Transmigration*. A *Lusus* of Blood Vessels may shew a different reticular Compages of them on the Surface of the Skin, as their Dilatation does the *Varices*, and the Effusion of their Fluid either by *Rhexis* or *Diapedesis*, an *Echymosis* or *Sugillation*, not long permanent; but what are all these to the just Similitudes, many of which I have seen (*as the Boys say, for all you*) both of Fruits, and other things as well animate, as inanimate? *Children*, we allow, *may be born blind, may have the Stone*, tho' I think very rarely in *Utero*, *they may bring into the World a Dropsy*; but are not often rickety surely till two or three Years after the Birth; *they may want the usual Perforations at the Anus and Pudendum*, of which I have given some Examples in my Treatise *De Morbis Cutaneis*; they may possibly be liable to *Apostems*, and these happening at the Instant of a great belled Woman's being frightened

at the Sight of a Wound given or received in a Duel, or heard from recital of some barbarous Murder, may be, you know, easily Mistaken for an Impress of her Fancy; but what Likenesses these will bear, any of them, to those in dispute, or how an intelligent Person can be deceived in this matter, and not able to distinguish one from the other, I will leave to any such to make an impartial Judgment between us.

But the *Fœtus* may be distempered (of which we have already taken Notice) the *Obstruction of the Vessels* may put a stop to the Nourishment of some Parts, so that one Limb may be bigger than another; but surely this will be no Cause why one is wanting. The Brain itself, as well as the Cerebel, appear at first like two watery Bladders, and they change from a clear Water into a Sort of Coagulum; and that's the Reason why some Children are born without any visible Cerebrum, viz. because at the first, the Cerebrum and Cerebellum appeared like two watery Bladders. Still what's all this to the Purpose? well then here comes somewhat, I hope that is.

In a human Fœtus, the Skin and the skinny Parts come last of all to Perfection, the Viscera and Intestines are not shut up in the Cavity of the Body; and now you have the plain Reason why the Cooper's Wife was delivered of a Child, with the Viscera hanging out of the Abdomen; which must have happened, whether or no the Mother had so wishfully employed herself, in beholding the Butcher about his Business of embowelling the Hog; it must indeed, Dr. B. says it, and will you now doubt it? The same it was, or somewhat like, with *Hildanus's Prolapsus Uteri ac Vesicæ*; and with Dr. T.'s *Enterocoele*, just at the Instant when the Gentlewoman was affrighted by the Beggar's exposing his Rupture, and deploring his sad Condition by his Bowels falling out, the Skin be-
ing

ing very thin, I say at this critical Minute, *prompunct Intestina*, which they had done if the Beggar had kept out of Sight, *crede si potes?* for now we hear nothing of the Midwife, who it seems is left out of the Scrape. The *Pun* upon *Horstius* in this Place is too dull and flat to bear repeating, and I am sure, where my good Friend, or his Friend has been witty indeed, I have not concealed it; however, I don't blame him for making the most on't. To go on with the show:

If some Children bring into the World the Look of a Monkey, or of a Frog, or something worse, 'tis owing to the same Cause (pray Reader observe carefully) as the Hair Lip, viz. that the Lips and the Cheeks not being come to Perfection, and the Mouth being opened from Ear to Ear which are very small, and hardly discernible; yet nevertheless, they appear most frightful to the Spectators, and give room to many silly Notions.

Give me leave now to draw the Inference, which I still submit, *viz.* That when Children grown (as I have seen some thus strangely disfigured at Men and Women's State) retain the Aspect of a Frog, or Monkey, which was reported to be occasioned by an Affright of the Mother, somehow or other from those Animals, the Cause must not be imputed to such Fright, but merely to this, the Lips and Cheeks not being come to Perfection, and the Mouth being open from Ear to Ear, were in the Beginning scarce discernible; if this does not satisfy, you have been told how the Ape may be formed otherways.

As for the red Spots upon the Cheek, they may be surely skipped over, as not belonging to the Mother's Imagination; *for the Mother may long for White Wine, and when do we hear of such a Signature as that?* Or if we did, we might not so easily observe it. 'Tis not difficult, say you, (and how

indeed can any thing be so to the learned Author of *The Power of Imagination*?) to discover the Origin of these Spots. They proceed very often (yet unless you had said always, we shall be wanting for some times, but perhaps we are to understand you mean always sometimes) from the Cutis wanting in that Place its due thickness, and appearing as if it had been fleaed (not fleabitten) or pared off. Whereby the Blood Vessels are very conspicuous upon the Superficies; or (if that won't do) the defect may not be so much in the Skin, as in the Structure of the Arteries and Veins; I thought these had been the Blood Vessels, the Capillaries of the Branches of the first being more numerous and dilated than usual, and those of the others few and narrow, and discharging the Blood but slowly; and why should such a thing be astonishing in new born Children? (surely the Doctor dreams, or thinks these Spots will disappear afterwards, as they grow up) when we see every Day Men who naturally were before of a white and fair Complexion, do get in a few Months a red Face and a red Nose; that is, so soon as the Cutis in these Parts begins to grow thin, whereby their Blood Vessels become conspicuous, or the Structure of their Blood Vessels altered, especially the Capillary Arteries, growing more numerous and dilated, whilst those of the others are fewer and narrower. It is pity, I think, you could not have erected a tipling School in the Uterus, that the Infant might contract its red Face in the manner of some others: But I find you have got but one half of your Story; I have heard the good Women say, that the Surprise at spilling a Glass of Claret upon them has done the Feat as well as longing for it; and that the Face is not the Limit or Boundary of such Signature. I once attended a young Lady in a Fever, for whom I directed a Vesicatory, when the Apothecary in
applying

applying the same, had laid one part of it over a fiery red Splat or Efflorescence with which she was born, which the next Day, differently from the other Parts, appeared strangely enraged and exasperated, threatening Trouble by its malign Aspect (and indeed, I think, all of this kind may be reckoned in the Number with the *noli me tangere*) had the Patient lived a little longer; but deceasing in few Days, I had the Curiosity on that she died, in Company with the Apothecary, to examine both *Cuticle* and *Cutis* of the same Part; where I could observe no other difference in the cutaneous Structure, than the red Liquor that struck the Die under the *Cuticula*, which from a Scarlet, was now turned more of the Crimson, or rather purplish Hue; that part which had been vesicated thrusting out a kind of *Fungus*, or granulated Flesh; seeming of a gangrenous Disposition. Some Months after, meeting with the Mother, and asking after this Accident, she could not be persuaded, that it was owing to any other Cause, than her Surprise by a Footman coming behind her at Table, and carelessly reaching over her Shoulder as she was turning about to take it, a Glass of Claret was spilt; the one half running forwards to her Bosom, the other backward over her Shoulder; where, on the same Parts, her Child, with whom she was then big, had been thus marked. I once took notice of another, whose Neck instead of one continued Redness, had the same in small scattered blewish Specks, many hundreds of them, which the Mother would have owing to a Squib or Serpent, thrown upon the same part of her, when she went with this Child; but possibly the Skin might be thinner in these Parts, or the *Capillaries* divaricate, or can't we find some with speckled Noses and speckled Faces, who before had fair ones, and so take off the Wonder? However,

However, Sir, all these with others of the like Nature, without delivering any Sentiments of my own, I shall leave to your Decision, knowing you to have so fruitful an Invention, and a retrograde Knowledge, that reaches the Beginning of all things, whence you can bring plain and evident Causes, whenever they may be wanting nigh at Hand.

As for the Accidents that happen by ill Postures in the Womb, they relate not surely to this Dispute; if there be *Dislocations* or *Fractures*, 'tis here I should suspect the Midwife, whether Man or Woman, rather than the Convulsions either of the *Abdomen* or the *Uterus*. I have reduced several of these, which have been pleaded to, as unavoidable (two particularly of Sir D. H.) in order to save Life on both sides.

One of your very beautiful *Puns* comes next, tho' I think attended with the most egregious Blunder; however, I dare say you stood on tip-toe to come at it, rather than not reach it to us, and the Reader by all means shall have it.

Dr. B. *Some Children are born with the Skin of the Head so relaxed and hanging down, as to represent according to People's different Fancy (why could you not have said plainly according to Dr. T.'s?) a Grenadier's Cap, that is, the Skin being relaxed, appeared cartilaginous, as Dr. T. relates the Case, and stood bolt upright like the Cap worn by our Grenadiers; sometimes a Fryer's Coul, a Toad, a Woman's Head-tress (such as was brought lately over from Denmark) which tho' charged upon Imagination, yet Bartholine (who is now become a good understanding Man) charges upon the Depression of the Bones of the Cranium, by which the Skin is not confined, and that he has observed it several times; wonderful! But had Bartholine, or any one besides yourself, given us the Representation of a*
cartila-

cartilaginous Substance standing up, they would scarce have compared it to the *Cutis* relaxed and falling down, having no *Cranium* to support it; but the Wit lay in the *Grenadier's Cap*, and my dear Friend, out of his mere Love and Respect, was resolved to out with it at any rate.

In the last Place, we are to take a Survey of the *Hereditary* Diseases, which surely can never solve all the Appearances, if any, that the World has been apt to impute to the Force of the Mother's Imagination, or why should we, as I have already hinted, fly to remote Causes, if we find them nigher to us? Or can we see better how the one has wrought the Effect, or more plainly than the others; if both must be *supposed*, and you tell us, you must have *Proofs*, and not *Suppositions*? Why may we not, for Example, of a Woman frightened by an Ape, and bringing forth a Child after the Accident, with such Features and Countenance, suppose this Accident the Occasion? Why the Mark of a Frog, the Stump Wrist, the Signature of the Cake, the Rupture, and twenty others ensuing upon these Frights or Disappointments, may we not as well *suppose* came by the Occasions here specified, as to *suppose* the Lineaments, the Portraiture, the Mutilation, the Impress, the Breach or Solution of Continuity, &c. besel some *Ovum* at the Beginning, and devolved by Transmigration? Or to *suppose* an Accident in some later *Ovum*, might produce it, by being jumbled; to *suppose* a divarication of Blood Vessels at a particular Juncture, combining to make a Signature? Or to pare away the Skin for the fairer Representation? Or that Nature had not closed up the Bowels with the Skin; but left them ready for a *Prolapsus*, against the same was wanted, upon a particular Occasion? When you tell us, that the *Phænomenon* cannot be, or that it

is

is inconsistent, because the *Fetus* has nothing in common with the Mother, no Intercourse of Blood, but is a *separate Integrum*; we can hear patiently what you say, but you must bring better Credentials than you have done here, before we can be persuaded, that the *se plus* of human Understanding is lodged in yourself; that whatever you shall please to alledge, must not be disputed, with regard to such Intercourse, or that *Steno's*, or any other Person's Opinion founded upon Conjecture, is to be preferred before that of as great Men in their way; especially, one who has demonstrated the same by an ocular Experiment, which, how you have endeavoured to get rid of, we have taken notice just before.

As to the Story of the Oak and Acorn, and the whole System of seminal Creation, it is plain that these are no new discoveries, tho' they seem brought hither to be understood as somewhat notable of your own.

Having thus taken notice of what I thought required it, in this your extraordinary Performance, I was now about concluding, till I bethought myself, that the *faithful Testimonies of Fienus*, with respect to the *Mother's Imagination*, were still wanting; and as you have given that Author the Character of a *faithful Historian*, principally I think for his calling an old Man a Liar, I shall not doubt but this Author's Opinion will have its due weight with you. First then, I shall insert how far he carries this Power, and where it is limited; and secondly, I will set down his Answers to the several Histories I had taken thence, which have afforded you so much Diversion; by which it will appear whether he thought so meanly of several of them, as to set them all aside, because some appeared ridiculous; and this I do the more willingly, for that in giving this Man's Sentiments in

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in general upon the Subject, I do in great measure deliver my own.

Ficinus's Opinion of the Power of the Mother's Imagination in general.

“ 1. Saith He, the Fancy cannot change neither Species nor Genus of the *Fœtus*, neither can the Desire of Cherries or Strawberries ever produce a true Cherry or Strawberry (*and who ever was so mad as to think it could?*) there being no fit matter out of which they can be made; neither can it produce a real Fish, a Serpent, a Bird, an Ape, a Dog, a Lion; First because the matter of the Seed is unapt for such Organization, or not susceptible of those Forms; and Secondly, because the forming Faculty of the human Seed, has not the Instinct or natural Science of organising Matter into Shapes suitable to those Animals, or producing their essential Form, but only the human from whence it is derived, and with which it has a Likeness; and therefore it is false what *Medina* declares, that a Hen can ever bring forth a Serpent, altho’ she were continually to behold one whilst she sits upon her Eggs.

“ 2. It is impossible for Imagination to bring forth a *Fœtus*, either of a perfect Likeness to those Creatures, in whole or in part, such as the Head alone, or the Feet alone, or any other Parts of a perfect Similitude thereunto; for as the formative Power has not the Science, or Instinct to produce the whole Animal distinct in Species, so neither hath it Knowledge to form perfectly any one part thereof, nor can the Fancy give Direction so to do; for tho’ that may be able in some measure to alter the Form, and to occasion some little Likeness to the thing imagined; yet can it never wholly
“ subvert

“ subvert it, or destroy the natural Tendency to
 “ its own proper Form, unto which it will still
 “ revert. Fancy can only direct, and tho’ it may
 “ contribute some measure to the Action; yet
 “ can it never change the whole Essence; so that
 “ however the plastick Faculty may be influenced
 “ by the Fancy, it cannot be made to go out of
 “ the Way of its own Aptitude, or natural Ten-
 “ dency.

“ 3. The Fancy may be allowed to make some
 “ Change in this or the other part of the *Fœtus*,
 “ so as to have some Resemblance of this or the
 “ other Creature, in such particular part, as of
 “ an Ape, a Pig, a Dog; that is a Woman, much
 “ frightened at the Sight of a Dog, or Ape may
 “ bring forth her Child, tho’ for the most part
 “ having the Head human, yet in some wise re-
 “ sembling that of one of those Creatures; that is
 “ more oblong or prominent than usual, hairy in
 “ the Parts unusually covered therewith, like that
 “ of a Dog; or plain with certain Lineaments,
 “ having hollows in some Parts, like those of an
 “ Ape; for this is not contrary to the Na-
 “ ture of the human formative Faculty; for tho’
 “ such Head may have Similitude to those of the
 “ other Creatures, yet is it principally still a
 “ human Head. For the said Faculty in Man is
 “ not precisely tied down to any absolute or cer-
 “ tain Figure, but hath its own Latitude, under
 “ which it may produce Heads of divers Figures,
 “ as one of one Make, another of another; one
 “ Man of this kind, another different. Thus with-
 “ out the Concurrence of Fancy, one Man’s Face
 “ in some sort may represent the Apish, another
 “ that of a Dog, a third with a Hawk’s Beak;
 “ therefore when she is thus drawn aside by the
 “ Imagination, to form Resemblances of this Sort,
 “ she cannot be said to go directly contrary to
 “ Nature’s

“ Nature’s Power or Inclination ; altho’ it should
 “ happen some such rude Resemblance appears at
 “ some times in the World, being no other than
 “ Seductions or Aberrations ; but as to the form-
 “ ing such Heads entirely, and in every respect
 “ like the Heads of such Creatures, we think it
 “ impossible ; because these could not be brought
 “ to pass by the plastick Power, as deviating or
 “ simply erring, but as of natural Art and Indu-
 “ stry, or as having a natural Power or Science
 “ of thus forming a brutish Body, which is the
 “ peculiar Instinct of such Brute, and belongs not
 “ to the human Species. Moreover, that the
 “ Fancy may in many other respects some ways
 “ vary the Figure of the *Fœtus*, is very manifest
 “ by Examples ; altho’ Dr. *Thomas* has denied one
 “ of them, where he seems to intimate, however,
 “ not so much against the Impress upon the *Fœ-*
 “ *tus*, as that upon the Imaginant’s own Body ;
 “ which may be well agreed ; for that such Body
 “ being already formed and completed, the Fi-
 “ gure cannot now be altered by Imagination, altho’
 “ in the *Fœtus* it may, as being in *fieri* only ; so
 “ that the plastick Faculty may be varied by the
 “ said Fancy interposing, and disturbing the same
 “ in her Work.

“ Imagination may occasion Discolourings and
 “ Marks on the Body of the *Fœtus*, such I mean
 “ as the Humours therein existing, are apt or fit-
 “ ting to produce ; as the Red more particularly,
 “ or Purple, which are made out of the Blood,
 “ some how breaking forth its Vessels, and ap-
 “ pearing under particular Resemblances ; also the
 “ livid or yellowish, but a perfect blew or a true
 “ yellow, it cannot, (*yet Dr. B. says all Colours*
 “ *whatever, may be produced otherways*) there
 “ being no Materials in the Humours of the Body
 “ to furnish the same ; but whether such Colours
 “ can

“ can be by the Force of Imagination paint-
 “ ed as it were over the whole Surface of the
 “ Body, as of the white to make an *Æthiops*, for
 “ an *Æthiops* wholly white, is doubtful, I think
 “ it cannot be; of such I shall say more hereafter,
 “ but that the Desire of Wine, of Cherries or
 “ Mulberries, or that the Terror of a Wound,
 “ &c. may strike such Resemblances on the Body
 “ of the *Fœtus*, is not to be doubted.

“ 5. That Imagination may furnish Hair upon
 “ Parts unusual, or raise Excrescencies, is no way
 “ strange, for those tho’ of differing Kinds, and
 “ on differing Parts, are done without the Force
 “ of Fancy; but whether it can furnish Hairs all
 “ over the Body, may be disputed by some, be-
 “ cause doubtful whether there be excrementi-
 “ tious Humours sufficient for such Production;
 “ altho’ to me it seems not impossible, because
 “ the Supply may be taken from the Mother’s,
 “ which is wanting in the Body of the *Fœtus*;
 “ whether Talons or Horns can be thus derived,
 “ is still more suspicious, and that any truly or
 “ really such are found, is impossible for the same
 “ Reason, tho’ certain Resemblances thereunto
 “ are seen; that the Bones stand out or protube-
 “ rate in certain Places, as in a Monster we have
 “ observed; that thick, oblong and hard Nails
 “ should arise in the human Body, in their pro-
 “ per Places, is common, some of them repre-
 “ senting the Goat’s Horn; these I say upon the
 “ Toes and Fingers, will shoot out so as to re-
 “ quire the saw between whiles, to remove them;
 “ but by no means can a Muscle or Oyster, with
 “ its two Valves or Shells, supply the Place of
 “ a Child’s Head, as in the tenth Example, of
 “ which more presently.

“ 6. The Fancy may vary the Members of the
 “ *Fœtus*, as to Quantity, and thus I think it may
 “ be

“ be true of the Woman beholding a Picture with
 “ a monstrous Head and bringing forth a Child in
 “ like manner monstrous in the same Part; by the
 “ same Reason the intently beholding a large Leg,
 “ or Arm, a monstrous Nose, may occasion such
 “ Deformity in the *Fœtus*. Thus *Picolomineus* in
 “ his anatomical Prelections says, that the Mother’s
 “ Imagination may alter the Child as to Colour
 “ and Figure of Parts, but not their Site or Quan-
 “ tity; of which I can see no Reason, the one be-
 “ ing equally difficult as the other: for whatever
 “ is done by the Imagination, is done by chang-
 “ ing or altering the plastick Power, which may
 “ as easily be drawn aside or diverted to an ill
 “ Conformation of Parts, as well in Quantity as
 “ Figure.

“ 7. It is possible to vary the *Fœtus* as to num-
 “ ber of Parts; thus if the great bellied Woman
 “ be frightened at the Sight of some monstrous
 “ Birth, having four Arms or Feet, or only one,
 “ it is not impossible but she may bring forth her
 “ Child, in some way faulty as to number of
 “ Parts; but I don’t think it can have either four
 “ complete Legs or Arms, two perfect Heads,
 “ &c. because it seems unlikely the formative
 “ Faculty can be so far drawn aside from her
 “ Work, or err otherways than in some light
 “ Excess or Deficiency; but if such should ever
 “ fall out, it must be at the time of the Concep-
 “ tion, before the Members, in their natural
 “ Number, were constituted or in a manner come
 “ to Perfection; for being once completed, that
 “ new ones should arise, or the old taken away,
 “ would be alike impossible. So that to think the
 “ Fancy can produce Twins or Trines (if I may
 “ so name them) I think absurd; these must have
 “ a different Rise. It may be here queried whe-
 “ ther the Imagination can change the Sex, which

“ undoubtedly it cannot, having no such Power
 “ over the plastick Faculty; for the Sex, accord-
 “ ing to *Sylvaticus*, depending on the Tempera-
 “ ment of the Seed, the fantastick Species can
 “ never alter the same.

I am now in the second Place, to give you the
 same Author's Opinion, in relation to the fore-
 going Hystories; at least those he has thought fit
 to reply to, and

1. *In regard to the Stories of Pictures.*

“ As to that of the Child brought forth in Like-
 “ nesses to the beautiful Picture the Mother had
 “ beheld, I believe it false; if true, handsome
 “ Pictures would bear a high Price, and be very
 “ choice, and no Woman but what would bring
 “ forth beautiful Children; such a Sight does
 “ happen to the Woman all of a sudden, nor
 “ is it accompanied with any vehement Passion,
 “ therefore not likely to impress the *Fœtus*.

2. *The Æthiopian Queen.*

“ The Story of *Heliodorus* must be feigned, and
 “ therefore can have no weight; or it is possi-
 “ ble the Child might be gotten in Adultery from
 “ a white Man.

3. *The hairy Maid from beholding St. John Bap-
 tist's Picture.*

“ This is possible, and sets forth the Power of
 “ Imagination.

4. *St. Jerome's History of the White Woman
 bringing forth a Black Child.*

“ This I take to be above the Power of Fancy,
 “ nor can I believe it. Neither yet would I ac-
 “ cuse St. *Jerome* of an Untruth, because he re-
 “ lates the Case from others, not of his own
 “ Knowledge; or it may chance to have happen-
 “ ed, as some of the like Nature, by adulterous
 “ Copulation with some Black Servant, with
 “ whom she might have fallen in Love. Some

“ will have the same to arise from certain cor-
 “ rupt Humours in the Body of the *Fœtus*; but
 “ these are idle Stories, nor can the Humours be so
 “ corrupted, as to give a Stain over the whole
 “ Surface of the Body; for the *Fœtus* must sooner
 “ have been destroyed than to have escaped with
 “ Life, under such state of corrupt Humours.
 “ Some say it might have fallen out, for that some
 “ one in the Family, as the Grandfather or Great
 “ Grandfather was a Black, whose Likeness was
 “ now revived in the Grandchild, as *Aristotle* has
 “ observed in some others, and as *Solynus* with
 “ *Polybystor* make mention; but I believe no such
 “ obliterated Likeness in the Ancestor can revive
 “ in the Successor; however it happens, I can-
 “ not impute it to Imagination.

5. *The hairy Maid born in the Palace of Ur-
 fini.*

“ This I believe possible, because in regard to
 “ Hairs, Deformity as to Colour, with large
 “ Nails, some little Similitude of Likeness in the
 “ Face to that of the Bear, such Accident might
 “ be; but a perfect or adequate Shape is not to
 “ be credited; for if it were so, who knows
 “ but that as there were Pictures of the Bear
 “ every where placed in the *Ursini* Palace, there
 “ might also be kept a real Bear, *cum quo Mu-*
 “ *lier ipsa rem habuerit.*

6. *Children of diabolical Shape.*

“ These Deformities possibly might be incon-
 “ siderable, there might be an odd Colour, Hairs
 “ might grow forth in Parts unusual, large Nails
 “ protrude, fleshy Excrescencies, or bony, resem-
 “ bling Horns, a Pouch, a Girdle, a Bell, or the
 “ like; and these exaggerated or enlarged by the
 “ Vulgar, which we may allow; but if it were
 “ really of such terrible Form and Aspect in all
 “ respects exceeding human Form, with true

“ Horns, Tail and Claws, cole black, &c. I then
 “ affirm, ’twas not the natural Effect of Imagina-
 “ tion, but a Miracle from God, as a just Pu-
 “ nishment inflicted on the Parents; for the pla-
 “ stick Faculty has no Power of producing such
 “ Claws, Tail, or Horns, or of shaping the *Fœtus*
 “ into such diabolical Form.

7. *The Story of Philip Meurs's Sister.*

“ This I don't credit, because he that reports it
 “ was a very old Man, and the Story old also; so
 “ that it was a hard matter for any one to contra-
 “ dict him, either in this or any other he reported
 “ of like date; he was, God forgive him, very apt
 “ to deviate from the Truth in his Relations.

8. *The two Children joined by their Foreheads.*

“ This seems rather to be casual, at least not
 “ to arise from the Power of Imagination, that
 “ Twins were brought forth; but only that they
 “ were thus united at their Heads; for accord-
 “ ing to our fifty fourth Conclusion, in the time
 “ of going with child so soon as the *Fœtus* is
 “ formed, or in the way of having its parts com-
 “ pleted, the Number cannot be increased.

9. *The History of the three Kings from Cornelius Gemma.*

“ This is an Untruth, or an Effect of Chance,
 “ no ways to be ascribed to the Power of Im-
 “ gination.

10. *The Wound into the Forehead.*

“ Hard to be believed also this; that Parts be-
 “ fore confirmed, should, by any Power in the
 “ Mother's Fancy, be separated or disjoined, by
 “ a Wound made therein; for what Knife does
 “ Nature find to divide them? but if at the
 “ Hour of Conception, or a little before such
 “ Parts were formed, such Accident should fall out,
 “ it is possible, though it seems not so after-
 “ wards.

11. The

11. *The Child with a great Head from the Sight of a Picture.*

“ Very possible This.

12. *The Baker's Shoulder longed to be bitten.*

“ This either false, or fortuitous, Imagination
 “ could have no hand herein; for the Number
 “ of *Fœtus's* can't be varied, or altered by the
 “ Mother's Fancy; at least not in time of Child-
 “ bearing, or during Pregnancy, as we have de-
 “ monstrated in the fifty fourth Conclusion. How
 “ the Desire of three Bites of the Baker's Shoul-
 “ der should give rise to three *Fœtus's*, is strange;
 “ it might have occasioned three Scars in one
 “ *Fœtus*, or three fleshy Excrescencies; but which
 “ way Trines or three *Fœtus's*? The Desire of three
 “ Cherries never produced so many *Fœtus's*, but
 “ only one or two Signatures in one; finally,
 “ how could the third Bite or the want thereof
 “ destroy the third *Fœtus*? The Desire of a Cherry
 “ never kills the *Fœtus*, only marks it; and if
 “ three Bites could occasion three Births, there-
 “ fore the third of these Bites must have caused
 “ the third of them to be brought forth alive,
 “ as the rest; but how could the said third Bite
 “ cause both the Production and Life, and at the
 “ same time be the Occasion of its Death? This
 “ latter it could be no Cause of, unless after many
 “ Months past, being perfect when it was born,
 “ and so had increased to its said Perfection some
 “ Months before. In short how could such Ima-
 “ gination and Concern in the Mother, for be-
 “ ing denied the third Bite, extinguish the Life
 “ of the *Fœtus* many Months after? These things
 “ are ridiculous, and unworthy a Philosopher to
 “ give Credit to.

13. *The Fright from a Cat.*

“ Rather to be admired or wondered at, than
 “ enquired into, how the Fancy or Fear of the

“ Mother should produce this Dread and Tremour
 “ in the Child?

14. *Parey's Frog Face.*

“ Though this appears a little odd, yet is not
 “ the same impossible.

15. *The Marks of Strawberries from Horstius.*

“ I confels these things frequently fall out, and
 “ very much confirm this Power in the Imagi-
 “ nation.

16. *The Butcher denying a Piece of raw Meat,
 with the Hair Lip ensuing thereon.*

“ This must fall out casually, that the Lip was
 “ wanting, and not by any Power of Fancy; for
 “ how could the wiping of Blood from the Lip,
 “ occasion any such defect in the Lip of the *Fœ-*
 “ *tus*? It might have produced one that was
 “ bloody, but could be no occasion of the Want
 “ thereof.

17. *The Lizard.*

“ I answer, that it might be some inform Par-
 “ ticles of Flesh might shoot forth from the Wo-
 “ man's Breast, in some wise resembling the Lizard,
 “ or any other little Animal; but it could not have
 “ such Similitude every way perfect and complete;
 “ because the formative Power has no Knowledge
 “ how to set upon the Formation of a true or
 “ perfect Lizard. Secondly, neither could such
 “ Appearance arise either in the last Months, or
 “ immediately before the Birth; for in the last
 “ Months the Parts being complete, and com-
 “ pacted with the Skin over them, no such thing
 “ could sprout forth thence; or when it could,
 “ was it so suddenly to be formed.

18. *Other Marks and Signatures of things long-
 ed for.*

“ These are possible, and very notorious, and
 “ from whence the Power of Imagination is great-
 “ ly manifest, and appears plainly.

19. *Jacob's*

19. Jacob's Policy.

" This was supernatural; nevertheless hence
 " also it is evident, and may be proved, that Ani-
 " mals, by the Force of their Imaginations, may
 " impress a Signature upon their young; which
 " that holy Man both believed and knew full well,
 " and from such his Knowledge was put upon
 " trying the Artifice; altho' in this manner,
 " merely by beholding the pilled Rods, to mark
 " the Cattle, was, I say, supernatural.
 And thus I have laid down as faithfully as I
 knew how, the *faithful Testimonies* (as you call
 them) of *Fienus*; which whether or no they were
 intended to subvert intirely this Power in the
Imagination, or to reduce it within certain reason-
 able boundaries, let the Reader judge: for my Part,
 tho' 'tis now many Years past, since I made this
 Collection of Histories from thence, partly by way
 of Amusement, and partly in the way of Infor-
 mation, I remember to have found that Author
 so full of his *Logical Terms* and *School Distinctions*,
 his *substantial Forms* and *Qualities*, *intentional Species*,
 with a whole Train of *Faculties*, as the *Concatrix*,
Distributrix, *Affimulatrix*, *Attratrix*, *Expultrix*,
 and what not, with a large Retinue of the *Fami-*
liatrices, to take Care of the *Facultas Conforma-*
trix, that I took little Regard to what he was
 either erecting or demolishing, in this imaginary
 Fabrick. Sometimes I perceived, tho' Imaginati-
 on was not allowed to act *per se*, *realiter vel for-*
maliter; yet *Spiritualiter*, and by means of the
Species Phantastica, it had a Power in some wise
 over the *Fœtus*; and by means of the Blood and
 Humours stirred up, might work some Change.
 Sometimes the *Appetite* was concerned, but pre-
 sently after, such Power from thence with-held,
 and why? Because the *Appetite* was seated in the
Heart, whilst the *Fancy* was in the *Head*: besides

the Appetite had one kind of Sense, viz. *Vegetative*, the Fancy another, i. e. *Cognoscitive**, this kind of Reasoning did, I think, occasion my passing over at that time any farther notice of this Author, than to transcribe the Cases he had collected. Yet nevertheless, if you, who have been so kind to refer me to him, for an Explication of one of the same, will let me send you thither also for Satisfaction in some others, or for a Decision in general of the Matter in Dispute; the same possibly may be compromised between us. I am sure I am far from defending all what he has mustered up, nor must I deny what I have myself observed upon this Subject, how difficultly soever reconciled to your Opinion. Some of them truly such, as, that without a manifest Wrong to my own, I could impute to no other Causes than those to which I found them ascribed; but in these Affairs, If I give to others the Liberty which I take myself, of believing or disbelieving, there can be I hope no Reason for Complaint, *sit cui cuique voluptas*.

The last Remark I have to make will be this, on your Conclusion, that *you have Experience, Reason and Anatomy of your Side*, you mean I doubt not, your own *Reason*, and your own *Experience*: Otherwise I will appeal to any impartial Judge, whether upon many of the Facts or Accidents I have recited above, as befalling the *Fœtus* after some Affright or Disappointment of the Mother, tho' we cannot explicate the *quo modo*, it may not be more reasonable to ascribe

* Phantasia agit in corpora per potentiam appetitivam, seu mediantibus animi passionibus sic cogitatio non signat Fœtum nisi subitus terror aut animi desiderium magnum, sed Phantasia non potest appetitum excitare quia est cognoscitiva: appetitus non. Phantasia est in cerebro appetitus in corde, ergo non potest Phantasia alterari per appetitum.

such Accident to the said Affright or Disappointment, than to seek for the Cause thereof, from some other Occasion equally unintelligible, or more difficultly reconciled; as are the generality of those you would (notwithstanding their falling out as a Confirmation of the former Persuasion) have them imputed to? But you say Experience is also for you; tho every Accident that has fallen in this Way, is an Experiment on the Side of Imagination. If you mean by Experience, that after setting a Woman big with Child upon longing, or frightening of her, you can produce many Experiments by way of Example, of such as have been thus affrighted, without any such Consequence, this will by no means avail to overthrow what has happened of this kind; because many things as already observed may be required as well on the Side of the Agent as the Patient, with which we cannot acquaint ourselves; I mean that as several Pre-requisites for a Disposition towards the Production hereof, must concur to the Impression; so many, also, may obstruct such Impress, as well on the Side of the Mother, as on that of the *Fœtus*; which are alike incrustable to human Reason. And finally, in regard by your Proofs from Anatomy, to cut off all Communication between them, I think these are evidently contradicted, not only by greater Authority than you have hitherto produced, but even by ocular Demonstration, against which the greatest cannot lie. Yet nevertheless, I hope the good Women will, after all this good Advice, and the great Pains and Charge you have been at, for that end, endeavour to quiet their Minds, and neither long nor be afraid; that so we may never see any more Marks, or hear of any such; for if we have not one the less, after all this good Advice, it will be surely cold Comfort to them, to fancy that their Imagination,

gination, or to imagine that their Fancy, however disturbed, was no occasion thereof. Be it as it will, you have done your Duty, and however deficient in the *Potuisse* — *voluisse* *scilicet*. I am sure you have taken Care that neither the Justice, nor yet the Goodness of your Cause, should suffer for want of a good Assurance, having made so free with every one's Character that stood in your way, or pretended to question any thing you have advanced in favour of your Opinion. I shall now conclude with your Call to *Solomon* to come again into the World, and learn Philosophy, or to hear the Secrets of Generation explained and made easy by the Principles of Mechanics. After the manner following,

“ We have already spoken of the *Animalcules*
 “ called *Vermiculi*, also *Tadpoles*, thousands of
 “ Millions, not equal to a Grain of Sand, whose
 “ Diameter is but the one hundredth part of an
 “ Inch, lodged in the Male Seed. *Leeuwenboeck*
 “ has carried it so far as to discover two sorts of
 “ Sexes, but the latter (*it seems*) is not so clear as
 “ the other, and this, you say, is so plain, that the
 “ Truth can't be brought in question.

Altho' you are not so exact and particular, in describing the Passage by which one or two of this Infinity gets into the *Ovum*, yet we have had an Account thereof, by an *Animalculist*, in a Conversation formerly observed, “ Let it suffice, as
 “ you say, come it in how it will, it is most certain the *Vermicle* does certainly penetrate into
 “ the *Ovum*; because the Rudiments of an Animal, in the Shape of a *Tadpole*, had been seen
 “ by *Malpighi*, tho' not by Dr. B. himself, in the
 “ *Cicatrix* of an Egg before *Incubation*, but no
 “ such in the Eggs which were not *fœcundated*.

Taking it for granted, that the *Animalcule* is got in; you now proceed to examine the *Ovum*,
 after

after *Faecundation*. “ The Liquor in which the
“ *Ovum* swims, does insensibly grow thick and
“ tough, like a glandulous Substance; and pres-
“ sing the *Ovum* on all Sides, and chiefly on the
“ lower and under part, where it is joined to the
“ *Ovary*, forces the tender *Pedicul*, if there be
“ any (*for if there be none it forces it not.*) In the
“ mean time the Fibres of the *Vesicula* being pul-
“ led downwards, by a strong Contraction, open
“ on the Top a small *Foramen*, through which
“ the *Ovum* makes its Passage. On t’other Side,
“ the Extremity of the *Fallopian Tube* embracing
“ the *Ovary*, does by a *Vermicular Motion* suck
“ the *Ovum* into its Cavity, to be conveyed after-
“ wards into the Bottom of the *Uterus*; in which
“ it remains loose and disengaged for several Weeks,
“ like a Plant loose in the Water or in soft Mud,
“ where it spreads its Fibres, and whence the
“ Nourishment is attracted, but make no return to
“ the Earth, of what it receives from the Ground,
“ after it has lain loose thus tossed up and down
“ some time, the *Placenta* is formed, the first Ru-
“ diments of which are like a woolly Substance,
“ whose Fibres or Shoots it is easy to conceive,
“ do penetrate the large Pores and spongy Sub-
“ stance of the *Uterus*, and imbibe a *milky Muci-*
“ *lage*, which is separated by the *Uterine Glands*,
“ for the Nourishment of the *Fœtus*. These *Fi-*
“ *brillæ* are so blended with the *Uterine Cells*,
“ that they can hardly be separated without a
“ *solutio continui*, and that is the Reason of the
“ great flux of Blood, that ensues upon the draw-
“ ing off the said *Placenta* from the *Uterus*, after
“ the Child is born.” And hence the Conclusion
is drawn that the Mother’s Imagination cannot
reach the Infant, who is, from first to last, a *sepa-*
rate Integrum, a *distinct Individuum*. Power of
Imagination, p. 108. 113. &c.

But

But pray Sir, since you have made us now Masters of so great a Secret, and we should tell our Story on this wise, if any one should say all this is *gratis dictum*, perhaps no better than a *deliramentum Cerebri*, for how do we know that this Liquor grows thick and tough rather than thin and tenuous? that it presses on all Sides, but chiefly below and under? that it thus forces the tender *Pedicul*, if there be any? that the Fibers are pulled downwards, in the way you would have them, and open at the Top, a small *Foramen* to make way for the *Ovum*? how the *Tube*, with its vermicular Motion, sucks the *Vermicle* with its *Ovum*, after this exact and particular manner? and so of all the rest.

We ought, I say, to be prepared with an Answer for these impertinent People, who may otherwise laugh at us, and say, when we have told them our Author, they no more regard Dr. B.'s *αὐτὸς ἔφη* than Dr. T.'s *ipse dixit*, that all, or the greatest part of this, is as indemonstrable as the Effects of Imagination, and so we may keep the Discovery to ourselves, or be laughed at for divulging it, however in the modish mechanic way.

I must own, truly, there is some little Difficulty in the very Entrance; for if the *Animalcules* are *Aborigines* in the *Ova*, why should we pore our Eyes out to find them elsewhere? Or having found what we take for such, are we absolutely certain, instead of *entia realia*, they are not *entia Imaginationis*? If so, why are we contriving *Pores* and *Valves* to let one in, and shut out so many Millions at the same time, when the House is already let, and has been so long tenanted? On the other hand, if the same were originally elsewhere pre-existent, what signifies ten thousand Transmigrations of an *Ovum*, as to sickening, poisoning or maiming of the Animal, which is not yet arrived?

You

You tell us, you are glad to find the *Imaginationists* cannot agree among themselves; yet consider not that the *Animalculists* are as much at Variance; and that one or t'other must be in the wrong, if they are not both. I was lately in Company with one of these, a *seminal Animalculist*, who had Modesty enough to own, he could not tell either which way the *Vermicle* got Entrance into the *Ovum*, or how the *Ovum* was admitted into the Tube; notwithstanding the very plain Description thereof he had read in your Book; but like one of the *Imaginationists*, he argued from Facts only. He had seen the *Vermicle* in the *Semen* as he told me, and he had seen the same only enlarged some few Weeks after foecundation, in an *Ovum* he had found in the *Uterus* of a Malefactor. I asked him, what he thought of jumbling two *Ova* to produce a Monster? this, he said, he took to be a Mistake; for that the Membranes in which the *Fœtus's* were enveloped, would keep them, tho' not from pressing at some times upon each other, yet from intangling so as to grow together; that the Contraction of the Muscles could not be under greater Force than in the strong Efforts of Labour, under difficult Births, when at some times it was many Days before the Waters broke through, to facilitate the same; so that he was of Opinion, when these Accidents fell out, of two *Fœtus's* being complicate, they must be owing to two of the *Animalcles* getting into the same *Ovum*; when in the explicating of their Parts, they might lay hold and fasten, particularly about the Trunk, each to the other. He pretending to great Skill in Anatomy, and a thorough Knowledge of several *Demonstrations* this way, he had assisted at in foreign Parts; I asked him what he thought of the reciprocal Circulation? And he replied, he had
seen

seen the Communication so manifest by the *Blow-Pipe*, that he no more doubted thereof, than of the separate Circulation of each Body, after the *Fœtus* was parted from the Mother; the worst on't is, this Man, tho' a strenuous *Animalculist*, was an *Imaginationist* also; he would sometimes believe his Eyes without his Glasses, and he had seen, he said, some remarkable Occurrences of this Kind, as well abroad as at home, in which he was satisfied *Imagination* was concerned; but being a Traveller, he might possibly, like the Poets and Painters, take the Liberty of saying what he pleased, as Dr. B. does in setting at naught whatsoever is displeasing; and therefore I shall here end a Conversation that will be only tiresome, and draw the following Inferences from the whole.

1. That plain and evident Facts are not to be denied, on the Account of some Difficulty in their *Modus*.

2. That there are many Appearances in the animal Structure, very credible, which yet, by means of our limited Understandings, their Knowledge is very hard, if at all to be come at; and such I take to be the Operation of the Mother's *Imagination* upon her *Fœtus*, as is the Formation of such *Fœtus* itself in *Utero*.

3. In coming at the Truth of any difficult Phænomenon, it behoves us to take the more obvious and apparent Cause, altho' we cannot readily reconcile the same; at least where two different ways are presented for the Solution thereof, and both intricate, we should incline to that which carries the greatest Appearance of Likelihood in some respects, as from certain particular Circumstances or Accidents concurring thereto, although perhaps in others, more difficult to explicate in the way of Inference.

4. Where

4. Where this Difficulty seems equal in every Respect, it is more becoming a modest Man to suspend his Opinion, than to take upon him positively to determine on either side; since the farthest that our Reason can carry us at these times, is in short little other, than putting a Conjecture in the place of Evidence; and if this be to make a Merit of Ignorance, it is surely more commendable to own such Ignorance, than after an overbearing Confidence that we are right, to find ourselves in the Wrong, or have it proved that we were so.

Give me leave now to make an Application.

When you tell me that the Mother's Imagination cannot operate on the *Fœtus*; I answer, this is more than you know; and that how, or in what manner Imagination operates, so as to deform the *Fœtus*, is as hard to understand, as to know how the same is at first formed. But you say, and quote Authority, that Imagination in respect to the Mind, is only Thought; tho' in respect to the Body, Motion: And when you tell me how this Thought can produce Motion in the Body, I may resolve you how *Imagination* may work upon the *Fœtus*.

You may reply, that this Thought in the Mother is capable, by the Help of some Medium, to excite Motion in her own Body; yet cannot this extend to that of her *Fœtus*, who is a separate *Integrum*, and has no Intercourse with her; which I deny, and have brought Proof that it has; so that after all this Velitation, the Possibility of the *Mother's Imagination* affecting the Child in her Womb, stands just where it did, a Problem however difficultly solved, yet no more incredible than many other Appearances in the animal Fabrick.

And

And now, my old Friend and Acquaintance, I shall take my leave, intending to pursue the Advice of a learned Man engaged in a Contest of another Kind, which was this; That as the first Step in Prudence is to avoid Controversy (*especially with a positive Man in his way*) so the Second, after being engaged, is to know when to have done; whence you will reap this Advantage at least, that whenever you shall think fit to re-assume the Argument, you may (*if your last is not such*) set forth a Book which in your own Opinion is as well directly, as indirectly unanswerable, at least one, of which no notice will be taken by

S I R,

Your Humble Servant,

D. T.

POSTSCRIPT.

POSTSCRIPT.

I Had almost forgot my Return of Thanks, for the precious Balm you sent, in case of need, before the Discharge of your Artillery, or the firing of your Guns, whether great or small. You say, *You shall always pay Dr. Turner the same Respect as before, and beg the Continuance of his Friendship; 'tis our Books that are to quarrel, but not the Authors, who, like the Lawyers, may use one the other very roughly in the Court, but coming out again, are reconciled, and as good Friends as before**. In regard to which, I can assure Dr. B. that his unhandsome Usage shall not alter my Temper; and that I shall not come behind in any Act of Friendship or Office of Civility. Yet as it happens, I differ from him in the Point of the *Mother's Imagination*, and can see no Reason to alter my Opinion, from any thing he has now offered; so, much more in this his Comparison of the present Dispute, with the Lawyers Wranglings or Falling out, who, though by their Clients and their own Contentions, they may find their Accounts answer, yet surely 'tis not so in Physick; and therefore Dr. T. resolves, that on one Side at least the Strife shall cease, in a Controversy so little advantageous to the Publick, and where, notwithstanding Dr. B.'s Romance of distracting credulous People, neither Party can prevent one pregnant Woman's Longing, or being affrighted, neither yet secure one single *Fœtus* from being mark'd or mutilated.

* See the Advertisement in the Doctor's Book, p. 2.

An Apology for Printing the following Chapter.

FROM what has been alledged already, in the foregoing Letter, the Reader may see how I came to be engaged in this Dispute, wherein Dr. B. has thought fit to call me the *Aggressor*; how reasonably I shall willingly submit, and how likely his *Excuse*, who says, that he had no View to the said Chapter, when he took this Task upon him, but was moved thereto merely by the Cheat at *Godalming*.

Had the Doctor published a Dissertation on that egregious *Impostor*, or from any of his *Systems* of Generation proved the Impossibility of such Conception, in every respect so totally diverse from the supposed Parent; had he set out the Absurdity of a *Fœtus* without a *Funicle* or *Secondines*, thrown forth by Quarters, denuded of the common Teguments; this surely had been a very commendable Exercitation, opposed by none, I'm sure not by myself; but when instead of this, or one Syllable relating to the same (which I have before remarked) he falls at once upon the generally received Notion of the Mother's Imagination impressing her *Fœtus*, with *Marks* or *Signatures*; instancing particularly some of those I had treated so many Years past, and attempting to prove every thing of this Kind a vulgar Error, I thought myself more concerned perhaps than some others, having professedly discoursed on this Subject, as occasionally it fell in my way, to complete my Treatise of the *Diseases of the Skin*, where I was to touch upon those *Marks* and *Signatures*, I had, with others, observed; and to lay down some Directions for removing such as I thought practicable to attempt, which led me into a short *Theory* of the *Passions*,

Passions, and the *Force of Imagination*, as well as to insert some Histories relating thereunto, without meddling with any Commentary, or delivering my own Sentiments thereof; leaving the Reader his entire Liberty to assent or discredit, as the Evidence appeared to him in regard to *Facts*.

Not thinking indeed at that time, I was twenty Years after to be called to account for every Case I was about to relate; I entered what occurred, referring however to the several Authors, whence I had them; some for the Reader's Diversion, others by way of Information, tho' all of them I find Dr. B. has so far placed to my Account, as to make himself very merry therewith, as if I was justifying every Relation; in what Language the Reader has heard.

He will say, perhaps, that I was keen and pointed, but he might have considered I was combating a Person without a Name; a supposed Adversary, tho' without Cause, one who, for ought I know, may yet have a Finger in the dirty Part of the Work; whilst he knew his Opposite to be his Friend, and probably one of the oldest Acquaintance he has in *London*: One, I am sure, who never mentioned his Name but with the utmost Civility and Respect.

I must acknowledge, that I thought the Author of the *Strength of Imagination* was over positive and dogmatical in delivering his Thoughts; for surely every Man that goes about to overthrow an Opinion, which some of the greatest Philosophers and Physicians have espoused, ought to be well advised, or certain that he is in the right, before he pretends to gainsay or deny Facts, because hard to account for, or impute them to Causes unto which they are as difficultly reconciled. What I have seen of this nature, I may surely represent as I have found them, and I have ob-

served already, that I have met with some, that I could not well impute to other Causes than those to which the Persons immediately concerned had ascribed them.

I shall here take the Freedom to return my Thanks thus publicly to those learned Gentlemen, who have favoured me very lately with their Observations of this Kind, and to ask their Pardon at the same time, that I have not made use of them; for since the Doctor has entered a sort of Protest against second-hand Relations, and is shuffling off all he can in his pleasant Manner, even those I have alledged upon my own Knowledge, I could expect no Regard would be had to them; besides, I had too much Cause to think that a Person who tells us he has been so lately at *Billingsgate* for the Improvement of his Knowledge, would be apt to treat all in the same way, and make as free with their Characters, as he has done with others of equal Learning, Candour and Ingenuity. The Epithet of a *Liar*, and a famous one too, would be apt to work some Gentlemen into great Resentment, who consider not upon what Foundation the Doctor has set out; and that he is under a Necessity to give every one the *Lie* that shall oppose him; for should he concede any one Relation, his whole Structure is ruined at once. It is the same Kind of Necessity has put him (*contrary to the Opinion of the greatest Physicians and Anatomists in Europe*) to deny all Intercourse between the Mother and the *Fœtus*, and to make the last a separate *Integrum*, whereby to prove the *Imagination* of the former, could no way affect the latter. For the farther Support of which, he has as positively asserted the complete pre-existent Animal in the *Ovum*, and given his chymical Account of its passing thence to the *Tube*, as particularly circumstantiated, as if he had seen
it

it with his Eye; yet knows full well the same to be no more than bare Conjecture, a mere *Hypothesis*.

I must own, I was a little surprised to hear a Gentleman of Dr. B.'s Learning and great Reading, tell me he knew not, or it was best known to myself, what skilful *Anatomists* could be mustered up, who were of Opinion that the Blood circulated from the Mother to the *Fœtus*, and *vice versa*; because I knew of very few of the Moderns who thought otherwise: Those I had by me are the same I have quoted, and I believe I may say with more Reason, it will be difficult for Dr. B. to muster up the like Number of contemporary Writers, of equal Fame and Reputation, who are of his Mind.

Learned Men, he says, are of Opinion, that the *Fœtus* is nourished by a milky Juice, separated by the Glandules of the *Uterus*; but among these learned Men, he has thought fit to reckon up *De Graaf* only in his marginal Reference.

In the next Place, I must take notice that Dr. B. has acquainted his Reader, that the following Chapter is full of Contradiction; that the oftener he reads it the less he understands; and having dressed it his own way, and made his Comments as he thought fit; he then farther informs him, he shall take little Notice of the same. Hence surely we may reasonably expect all what he delivers, more especially in relation to the *Passions*, which he finds so much Fault with in Dr. T.'s Explication, should be more perspicuous and intelligible; which whether so or not, is left to the same Reader to determine; and whether there be not somewhat bordering upon such Contradiction throughout several other Parts, as well as that in his Account of the *first Stage* of Gestation, where he tells us, that the *Ovum* is inclosed in a soft Sub-

stance, yet presently after the Liquor, in which it swims, grows of a sudden into a hard Substance, on purpose to play the *Tourniquet*, and keep out *Imagination*. One while it has a *Pedicul*, presently after it has none, but is only lodged in the *Vesicula* as a Ball in its Socket: again, it is tied by Continuity of Vessels, and presently after untied again, being held by Contiguity only; and why is all this, with the double Motes and Intrenchments, but merely to favour the *Hypothesis*, and that it should be supposed to have no Intercourse with the Mother? not considering at the same time, that without being nourished by the genial Warmth and Moisture of her Womb at first, as after by her Blood, both *Ovum* and *Animal* must quickly perish.

Farthermore, I cannot choose but take notice here of Dr. B.'s particular way of refuting his Opponents, that is by slighting the Cases as represented by their Authors, and placing some Interjection by way of Query, from which to set them in a different Light, and expose them the better to his own or other's ridicule. I will only instance in two or three, where the Girl is said to be born hairy from the Mother's beholding the Picture of *John Baptist*, hanging by her Bedside: *Why could not*, saith our learned Doctor, *her Imagination or others Invention, have furnished the Child with a leathern Girdle, and a few Spots, in exact Resemblance of wild Honey and Locusts?* If the pregnant Woman, surpris'd at the falling out of the Entrails of the Beast cut up by the Butcher, brings forth her Child with the *Viscera* hanging out below its Navel: *Since the Child's Throat was whole and entire*, says the same Gentleman, *the Particulars of the Story don't seem to hang well together.* If her Child be brought forth of a monstrous Shape and Figure, after her Husband's Con-

verse

verse with her in his Devil's Habit, he had worn upon the Stage, pray what should fright Jack Pudding's Wife? Was she not used? And did she not delight to see him in that Dress?

I have given these few Examples, to shew the Nature and Strength of Dr. B.'s Arguments, whilst at the same time he is exclaiming against Punning and Quibbling, and so strenuously pleading for sound Reasoning and close Argumentation; such as this following: Some Children are born with Monkey and Frog Faces, because the Parts of their Faces were scarce discernible at first, yet very frightful to look upon; as if the Enquiry had been after the first Lineaments of the *Embrio*, and not the Deformities of the *Fœtus* at its full Perfection, or those attending many Years after. When a Gentleman, who instead of one Hand, has a very near Resemblance in Shape to the Claws of a Lobster, says the same was occasioned by an Affright of his Mother big with him, a live Lobster unawares seizing on her Hand, and not without some Difficulty disengaged thence, and Dr. B. should tell us the true Reason was, for that the Parts of the *Embrio* were at first invisible, yet looked very frightful, what sort of Argument must this be deemed? Or if he says the same was owing to a Convulsion of the *Uterus*, which is able to knead the tender *Fœtus*, or to a Combination of Particles, or to an *Ovum* sick or poisoned many Generations past, which, I say, of these Solutions will give more Satisfaction than the Account of such Accident arising from the Plastic Power disturbed, and giving occasion to the same? If I ask Dr. B. why after a Solution of Continuity, the larger Quantity of Blood may not, upon the Union of the divided Lips, find its way, as well as the smaller, to re-circulate with the rest of the Mass, he will tell me that a small Quantity may force

its way through the muscular Fibres, but that it is not so where great Numbers of large Blood Vessels are divided: Or it is possible he may take me up short, and say he understands not the Force of an Argument a *Minori ad Majus*: And what signifies it whether he does or no; it being evident, nevertheless, that in many great and profound Solutions, where not only large Bundles of muscular Fibers, but large Blood Vessels also, were divided, yet by the Help of Suture, proper Bandage, and the Aid of the natural Balsam of the Blood, a Symphysis is procured; and the said Vessels by a Providence of Nature, finding Correspondents, the Circuit is again carried on as before; but more of this Gentleman's Method of arguing and sound Reasoning, in some Cases, with the Consequences naturally attending others, may be found in the Collection of Receipts at the Close of the following Chapter. So that now begging Pardon for troubling the Publick with Part of a Discourse published so many Years ago, I shall keep the Reader no longer in Suspence, before I let him into the same, not doubting of a more candid Construction of some Parts thereof, than I have met with from Dr. B. and leaving the whole to that Arbitrement, unto which my angry Friend himself has appealed.

C H A P. XII.

Of Spots and Marks of a diverse Resemblance, imprest upon the Skin of the Foetus, by the Force of the Mother's Fancy: With some Things premised of the strange and almost incredible Power of Imagination, more especially in pregnant Women.

IF before we treat upon this Subject, we say somewhat of the Passions of the Soul in general, the Dissertation I hope will be the more excusable, since it may give some Light to our Conceptions how these Effects are brought to pass.

Such then is the Condition of human Nature, in the present State of Life, and such the mutual Tye and Commerce betwixt the sensitive Part of Man, or that Corporeal Soul common to him with Brutes (for of the Superior called Rational, we have nothing to say here) that according to the Presentment of outward Objects, it is variously affected: The *Modus* of which is best resolved into the Divine Will and Pleasure, which hath so formed it. For if it be demanded why, for Instance, at the Approach of a long absent and dearly beloved Friend, my Soul is thus elated, my Spirits flying as it were naturally into those Muscles of my Face, which frame the smiling and joyful Aspect? On the other Side, how it comes to pass upon the Sight of a Thief or Ruffian, the same Spirits retire and leave me pale and sad, or frame a quite different Countenance, hastning as if voluntarily into the Muscles of the lower Limbs, and stirring up the locomotive Powers, by which to fly and avoid the Danger? I say, if it be demanded how all this is so speedily brought about, myself

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myself conscious all the while of no more than willing the Effect, and scarce that sometimes? I must still answer, that such was the good Will and Pleasure of my Creator, to establish this strict Union 'twixt the sensitive Soul and nervous Fluid or Spirits, its Instruments, that for the Preservation of its Structure, it should be at all Times ready to embrace the appearing Good, and to shun or fly from the approaching Evil: And this as readily, as if some intelligent Being called *Nature*, was ever ready to open the little Doors of the Nerves, and conduct by the Hand some certain Spirits to these, and others, through some other nervous Channels, to be sent on a different Errand.

Now that all this is transacted by mechanick Laws, at first settled by the most adorable and supreme Being, and continued still by his general concurring Power and Providence, may and ought to be granted, without any such vigilant Coadjutor or Vicegerent, which many (both Philosophers and Divines, with almost all others) have in a Manner deified, and ascribed the whole *Œconomy* to her, as to some real and knowing Agent.

In some curious Piece of Mechanism, when the Artist has given the finishing Stroak, and wound up the *Machine*; we find it capable of performing various Motions, and of delighting our Eye with Variety of strange Appearances, whilst it hath no Consciousness of its own Performance, brought to pass by the due Order of its Springs and Wheels, adapted and wisely connected according to the Idea the Maker of it had conceived, as necessary and subservient to the Uses he expected and intended it should perform: Unassisted by other Helps, when once set a going, than its own Structure or the Parts of its Fabrick.

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In like Manner, if Physicians would not overlook the First (and as bad as they are represented, I know some of them do not) I see not why they should be reproached as *Atheistical*, because they do not substitute a second Cause called *Nature*, if they mean other or more thereby than the Motion of the Blood and Spirits, together with a due Conformation of the Parts of the Body, as to its Pores, Vessels, Fibres, &c. which of themselves so excellently constituted at first by their Omniscient *Architect*, and endowed with a Power of propagating their Species, are able to answer the Ends appointed them, without Recourse to subordinate or fictitious Beings*; but to proceed.

Altho' we are for the most Part ignorant of the internal Transaction, and cannot perfectly demonstrate how it comes to pass; yet are we sufficiently sensible of the great Change and Alterations our Bodies undergo by those new Modifications of the Soul, which from its suffering thereby, have received the Name of *Passions*: Some of the principal of which, for our better Insight into what follows, I have here thought fit to explicate, from a learned Foreigner and Physick Professor†, and for a larger Account of which, I shall refer the Reader to what *Cartes* hath delivered in his Discourse of the *Passions* and in that *De Homine*: As well as to what that great Physician and Philosopher *Willis* hath taken Notice of in his Discourse *De Anima Brutorum*.

To begin with *Joy*, which may be defined a certain Delight or Pleasure of Mind, on account of some great Good we reckon ourselves possess of. 'Tis here we find our Spirits as it were tickled,

* See Boyle's Enquiry into the vulgarly received Notion of Nature.

† Franc. Zipæi Fund. Med. Reform. Pars 3. Act. 7.

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and moving pleasantly both in the Brain and thence into the Cardiac Nerves, from whence a regular and pleasant Circulation of the Blood, through all Parts of the Body, enjoying a kindly Warmth or Heat, and partaking, if we may so say, of the Exultation.

Sorrow or Sadness may be defined a Grief of Mind, on Account of some Evil which hath happened (at least we apprehend it such) unto us. 'Tis here that our Spirits move slow and dully, both in the Brain and into the *Præcordia*, hence from their languid Influx, the Circuit of the Blood is retarded through the Ventricles of the Heart; hence a Weight upon the vital Parts, and as it were a Suffocation, a slow Pulse, Coldness and Paleness of the Face and extreme Parts, a Deadness of the Eyes, and loss of their usual Vivacity, and sometimes from the entire Stagnation, Death itself. I might have remarked, that the Extreme of the other Passion has sometimes been also fatal, upon a differing Occasion, explicated by our Author.

Anger, I define a Desire of Revenge, on Occasion of some Injury we think we have received. In this, our Spirits being violently moved in the Brain, are by turns impelled with like Violence, or exploded as it were into the Nerves: Hence the Eyes sparkle and look red, the Pulse is quick and strong, from the rapid Motion of the sanguineous Fluid: There are some who in this Passion on the contrary look pale, are cold and tremble: And these among angry Persons are the worst, being concerned that they cannot have Revenge in their own way, or fearful that by taking the same, they may hazard their own Lives and Fortunes.

The last of these Passions we shall here take Notice of, is that of *Fear*, which is a certain Abasement

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ment or sinking down of the Soul, at the Apprehension of some approaching Evil; 'tis here the Blood moves very abruptly, and as it were by Steps, on Account of the animal Spirits being retarded in their Motion from the Brain to the nervous Fibres: Hence a slow Pulse, cold Sweats, Paleness and Trembling, Inability to move, Fainting, and often Death.

We have instanced in these few, among others, to shew the great Influence of those Passions over our Blood and nervous Fluid, or animal Spirits, and consequently the whole Body: Or the mutual Commerce it hath pleased our Maker to establish between outward Objects and the said Spirits; that at the mere Beck of the Will, or *Nutus Animæ*, they should straight flow into these or those Muscles of the Body, by which we may best prosecute the desired Good, or avoid the feared Danger: Nay, so ready are these Outlets of the Nerves to the Passages of the said Spirits, that having often before travelled the same Tracts or *Vestigia*, they of themselves after, even without our Knowledge or Observation, readily run thereinto at the Appearance of the said Objects.

Hence, I say, it appears that the Brain and animal Spirits are put into great Disorders, by Reason of those Affections of the Soul, as also the Blood in its Circulation, carried on by Means of the *Impetus* from the said nervous Fluid.

Hence also the Reason, why the Soul itself cannot govern and observe good Discipline at some times in those Cases, which so much depend on the Motion of the Heart and purple Stream: Because these have their commanding *Energy* from the Influx of Spirits separated and flowing from the *Cerebellum*, more especially the Nerves of the *Par Vagum*, under no Direction from the Soul, but all whose Motions are supposed to be involuntary.

I come

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I come now particularly to treat of that Faculty of the sensitive Soul called *Fancy* or *Imagination*, which I define a Power inherent in the said Soul, and which she exerciseth in some Part of the Brain (Dr. *Willis* saith the Middle) and by Means of which she receives the sensible Species, first only impress'd upon the outward Organs, and thence by a most quick Irradiation of the nervous Fluid delivered inwards, and apprehending all the several corporeal Things according to their external Appearance: I say their external (which is not always true) Appearance, the Obliquities of which are left to be, and sometimes are corrected by the superior Power or Rational, which however has nothing to do in this Discourse of simple Apprehension of mere Fantasy and Imagination.

The *Fancy* once excited at the Appearance of the Object, presently stirs up the Appetite, and this latter, local Motion, by which to approach or shun the said Object, as it appears circumstantiated or related to us.

If it be desirable the whole Bent of the Soul is carried forth to court and embrace it, earnestly endeavouring to be united thereunto, she is (as *Willis* has it) stretched forth in Pleasure to the utmost Irradiation, while the animal Spirits in a Kind of Ovation being carried within the Brain, are constantly exciting the most pleasing Ideas of the same, and lively acting the nervous System, cause the Eyes, Face, Hands, and all the Members to shine and leap for Joy; farther, more fully also shaking the *Præcordia* by the Influence of the Brain, delivered by Means of the Nerves, they thrust forth the Blood more rapidly, and as a Flame more brightly inkindled, pour forth the same with Vigour into all Parts of the Body.

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On the contrary, if it appear dreadful or grievous to the Imagination, whilst the Soul sinks down contracted into a narrower Space, the Spirits inhabiting the Brain, as if struck down by Flight and troubled, put on only sad and fearful Looks, as we may say, and hence the Countenance is dejected or cast down, the Limbs grow feeble, and the *Præcordia* being contracted and bound together, by Reason of the Nerves carrying the same Affection from the Brain, restrain the Blood from its due Excursion, as was before hinted in our Discourse of the Passions, which being thus heaped up in the same Place, with a Weight, brings on a troublesome Oppression at the Heart; whilst in the mean Time the exterior Parts, deprived of their wonted Influx, languish and grow disordered: So that the Changes and Alterations wrought upon our Bodies especially the Fluids therein moving, by this Power of Imagination, are almost incredible, which is thought by some of the Learned to have sufficient Efficacy, as it happens to be set on Work, either to renovate or raise up, or to ruin and destroy the human Structure.

Prodigious are the Feats ascribed thereto by *Aristotle*, *Avicen*, *Marfil*, *Ficinus*, *Pomponatius*, *Paracelsus*, *Cornelius Agrippa*, *Cælius Rhodiginus*, *Ælian*, *Pliny*, *Hippoc.* *Empedocles*, *Plutarch*, *Soranus* as well as *St. Austine*, *St. Jerome* and others of the Fathers; among which are reckoned the Linaments of the *Embrio* or *Fœtus*, with the various *Stigmata*, if I may so call them, imprest upon its Body at the Time of Conception, as well as afterwards, by the sole Virtue of the Mother's *Fancy*: Again, to this are ascribed a Sort of Transanimation or Ecstasy, Transformation of Body, Transplantation of Diseases, the strange Alterations wrought in the Bodies of sundry Persons, by vir-
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tue of Reliques, Intercession and Invocation of Saints: In a Word, Sicknes and Health, Recovery and Death itself, and calling down even the Planets (if possible) and the Stars out of the Firmament. But before we proceed farther in our History of some strange Effects therefrom, it may be necessary to acquaint our Reader that by *Fancy* or *Imagination* doing this or that, we mean not that this Faculty, as an immediate Efficient, by a direct Property in itself, or Power of its own, worketh any Effect: But mediately by the Interposition of the Blood and nervous Fluid, set at Work by the Appetite first excited, which occasions or brings about the same.

Among common Accidents we reckon the standing on a Precipice, or going over a narrow Bridge, at the same Time looking down upon the vast Distance below us, or the deep River under us: Both these are apt to make us tremble and grow giddy, by the Power of Fancy. The seeing of one Person eating some austere or crabbed Fruit, will cause a Kind of *Stupor* on the Teeth of a By-stander; of another devouring some dainty Food we much delight in, brings a real Flux of Spittle to our Mouths, or makes our Chaps (as the People say) to water. Again, the Sight of some miserably afflicted or tortured Person, sadly lamenting before us, will make the more compassionate at least, to shrug, and fancy that he feels a Pain like that of the unhappy Sufferer. The longing Desire of suckling a poor destitute Infant, has had Force sufficient to bring Milk into the Breast of an old Woman: A History well attested by *Diemerbroeck* and others. Nor is any Thing more common than for a grating or jarring Noise to set the Teeth on Edge, or the beholding a Person yawning to put us upon the same Action.

Thus

Thus also the Imagination of a joyful Matter causeth a pleasant and serene Countenance; of any Thing shameful, seen or thought of, Blushing. I need not say what lustful Thoughts produce, or how soon and strangely this Faculty employed about them, does affect the Genitals: But more remarkable have been the Effects of some terrible and fearful Apprehensions of an approaching Execution or being put to Death, which has had sufficient Force not only to make the Face turn pale, the Limbs grow cold and stiff, the Hairs to stand an End, but the same also to be changed grey, even in one Night's Time, as appears by the two following Relations (among others might be) recited.

Don Diego Osorius, a *Spaniard* of a noble Family, being in Love with a young Lady of the Court, had prevailed with her for a private Conference under the shady Boughs of a Tree within the Gardens of the King of *Spain*: But by the unfortunate Barking of a little Dog, their Privacy was betrayed, the young Gentleman seized by some of the King's Guard and imprisoned: It was Capital to be found in that Place, and therefore he was condemned to die. He was so terrified at the hearing of his Sentence, that one and the same Night saw the same Person young and old, being turned grey as in those stricken in Years: The Jaylor moved at the Sight, related the Accident to King *Ferdinand* as a Prodigy, who thereupon pardoned him, saying, he had been sufficiently punished for his Fault*.

In the Emperor's Court there was a young Nobleman who had violated a Lady's Chastity, tho' by the small Resistance she made, she seemed tacitly to consent: Yet he was cast into Prison, and on

* *Schenk. lib. 1. p. 2.*

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the Morrow after, ordered to lose his Head: He passed the Night in such fearful Apprehensions of Death, that the next Day *Cæsar* sitting on the Tribunal, he appeared so unlike himself, that he was known to none that were present, no not to *Cæsar* himself; the Comeliness and Beauty of his Face being vanished, his Countenance like a dead Man's, his Hair and Beard turned grey, and in all Respects so changed, that the Emperor at first suspected some Counterfeit was substituted in his Room: He caused him therefore to be examined, if he were the same, and Trial to be made if his Hair and Beard were not thus changed by Art: But finding nothing Counterfeit, astonisht at the Countenance and strange Visage of the Man, he was moved to Pity, and mercifully gave him Pardon for the Crime he committed *.

Somewhat like this, is that Relation of Esquire *Boyle's* †, who tells us, That when he was in the County of *Cork*, in *Ireland*, there was an *Irish* Captain, who coming to deliver himself up to my Lord *Broghil*, Commander of the *English* Forces in those Parts, according to a Pardon proclaimed to those *Irish* that were willing to surrender themselves, and lay down their Arms; he was casually met, with some of his Followers, by a Party of *English*, and intercepted, the Governor being then absent; upon which the poor Captain was so apprehensive that he should be put to Death, before my Lord's Return, that the very Fear and Anxiety of his Mind quickly changed the Colour of his Hair, in a peculiar Manner, not uniformly, but interspersedly among some of his Locks, which were perfectly turned white, the rest of them retaining their wonted reddish Colour.

* *Schenk. ibid.*

† *Exp. Phyl. c. 14. p. 246.*

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The bare Imagination of a purging Potion, I am credibly informed, has wrought such an Alteration on the Blood and Humours of sundry Persons, as to bring on several Stools like those which have been truly what they call Physical: And as to the Evacuation by Vomit, I know a young Gentleman, of a tender Make, oftentimes my Patient, who having had Occasion, upon a secret Indisposition, to take several Vomits, and those none of the mildest Sort, from the dogged and rough working of the Physick, took such Antipathy or natural Disgust, that ever since he can vomit as strongly by the Force of Imagination, as most can do by Medicine, as I was once a Witness to; for coming one Morning into his Chamber, he was desirous I should stay and see the Working of his *Fancy* rather than his Physick, for he had taken none. But having provided a good Quantity of plain Posset-drink, and setting it by him, he desired I would shew him his Bolus, which 'till then he durst not look on. I had no sooner opened it before him, but he began to heave and retch as if he would have brought his Guts up, and begging for God's sake I would carry it out of the Room, 'till he had recovered himself, which I was forced to, seeing its Effects: He then took a good Draught of Posset-drink, which was followed in a few Minutes with a second, neither of them returning, he desired just a Sight of his Bolus, with which, before I entered the Room half Way, casting but his Eye towards it, he said he was sick to Death, and began to vomit plentifully, so continuing 'till upon his earnest Importunity I made him believe it was again removed out of the Chamber: I then persuaded him to drink more Posset-drink, which he had no sooner done, and pulling the Bolus out of my Pocket, but he threw up again and continued retching, saying he should bring his Heart up if I did not remove it out of his Sight;

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for he was quite spent: I persuaded him only to drink the Remainder of his Posset-drink, with which he complied, and laying down the Bolus on the Table that stood behind him, whilst I went to the Fire-side to fetch it, he hastily went to the Window, having before seized on the Bolus, and flung it into the Street, returning vomiting as if he would have made good his Word. He said he had thus vomited with several of the last Bolus's I had sent him, and found as good Effect and as strong an Operation as from the first of them he had taken into his Stomach: Nay, so great and admirable is the *Idiosyncrasy* of this Gentleman, that if at Meals or in Company, tho' never so well before, other Persons talk but of a Bolus, or himself casually thought upon the same, it was odds if he was not forced to rise from Table, and fall a vomiting.

The *Fancy*, saith *Fienus**, (to whom we here profess ourselves for many Things of this Nature indebted) by causing a Motion of the Humours and Spirits in the Bodies of Men, is capable of producing almost every Disease therein; for as the same is of sufficient Power to determine the said Humours to any Part thereof, it is able therein to produce the Indisposition incident thereunto; thus some have contracted both Squinting and Stuttering merely by Imitation; and where one has been taken sick of the Small-Pox or Plague by mere Contagion, there has been another contracting the same by Fear and Force of Imagination, some putrid Humours in their Bodies, together with a Pestilent *Atmosphere*, predisposing, although not otherwise brought into Act, or which without these Fears had been subjugated and brought under: Nor will this seem strange, *viz.* that Sickness should be hereby induced, when Death itself

* *Tract. de viribus Imag.*

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has often had no other visible Occasion: To illustrate this, the said Author takes Notice of a condemned Malefactor, who being carried out to Execution, as he thought, and in order thereto his Cap pulled over his Eyes, having a cold wet Cloth struck hastily about his Neck, fell down dead on a Conceit of his Decollation.

The wild Conceits of some Hypochondriacks, and the strange Force of Imagination in them, the curious Reader may find mentioned among others by *Zac. Lusit. Prax. admir. Lib. 1. Obs. 44. and 45. Nic. Tulp. Obs. Med. Lib. 1. C. 18. Roderic. Fonseca de Sanit. tuend. C. 24. Bartholine Hist. Anat. Cent. 1. Hist. 79. Lemn. de Complex. L. 2. C. 6. Trallian. L. 1. C. 16. Zuing. Theat. Vol. 1. Lib. 1. P. 18. Laert. Lib. 2. C. 28. Cælius Rhodig. Antiq. Lib. 17. C. 2. Girald. Hist. Poet. Dialog. 3. Reynolds of the Passions, Chap. 21. p. 213.*

For the Reader's Diversion I have thought fit to insert the two following Histories at large: The first from *Heywood* in his History of Angels, lib. 8. p. 551. taken Notice of by Mr. *Wanlye* in his Wonders of the little World, lib. 2. c. 1.

A young Hypochondriack had a strong Imagination that he was dead, and did not only abstain from Meat and Drink, but importuned his Parents that he might be carried to his Grave, and buried before his Flesh was quite putrified. By the Counsel of Physicians, he was wrapped in a winding Sheet, laid upon a Bier, and so carried on Men's Shoulders towards the Church; but on the Way two or three pleasant Fellows (hired for that Purpose) meeting the Hearse, demanded aloud of them that followed it, whose Body it was that was there confined and carried to Burial? They said it was a young Man's, and told them his Name: Surely, replied one of them, the World is well rid of him, for he was a Man of a very bad and vicious

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Life, and his Friends have Cause to rejoice that he hath rather ended his Days thus, than at the Gallows. The young Man hearing this, and not able to bear such Injury, roused himself up on the Bier, and told them they were wicked Men to do him that Wrong he had never deserved; that if he were alive again, he would teach them to speak better of the Dead. But they proceeding to defame him, and to give him much more disgraceful and contemptuous Language, he not able to suffer it, leapt from the Bier, and fell about their Ears with such Rage and Fury, that he ceased not buffeting with them 'till quite wearied; and by the violent Agitation of the Humours, his Body being altered, he returned to his right Mind, as one awakened out of a Trance; and being brought home and refreshed with wholesome Diet, within few Days he recovered both his Health and Understanding.

The second from *Lemnius de Complex. Lib. 2. C. 6.* who saith, that in his Remembrance a Noble Person fell into this Fancy, that he verily believed he was dead, and departed out of this Life, inso-much that when his Friends and Familiars besought him to eat, or urged him with Threats, he still refused all, saying it was in vain to the Dead; but when they doubted not but that this Obstinacy would prove his Death, and this being the seventh Day from whence he had continued it, they bethought themselves of this Device: They brought into his Room, which on purpose was made dark, some personated Fellows wrapped in their winding Sheets, and such grave Clothes as the Dead are apparelled with: These bringing in Meat and Drink, began liberally to treat themselves. The sick Man seeing this, asks them who they are, and what about? They told him they were dead Persons: What then, said he, do the Dead eat? Yes, yes, say

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say they, and if you will sit down with us, you shall find it so: Straight he springs from out of his Bed, and falls too with the rest. Supper ended he drops into a Sleep, by Vertue of a Liquor given him for that Purpose: Nor are such Persons restored by any Thing sooner than Sleep, as was this Melancholic.

But leaving these, we shall take Notice of some monstrous Births, or otherways deformed and blemished by Marks from the strong Imagination or disappointed Longings of the Mother; which have had not only Power sufficient to pervert and disturb what the Ancients called the *Plastick*, or formative Faculty, in drawing forth the *prima Stamina*, or first Lines from the then ductile and pliable Matter, but to stamp its Characters, to dismember and dislocate, and to make large and bloody Wounds upon the Body of the *Fœtus*, conceived long since and formed completely.

The Desire, saith *Hippocrates*, of the pregnant Woman is able to mark the tender Infant with the Thing desired. And St. *Jerome* in his Lectures upon *Gen.* takes Notice that the same *Hippocrates* did once deliver a noble Woman, like to suffer as an Adulteress; for that the Husband and she being white, her Child was born of the Ethiopic Complexion, which the sage old Man imputed readily to a Picture he had observed hanging in her Chamber, exactly resembling the Infant, and which he found she had been often very intently viewing.

Soranus, as St. *Austin* takes Notice*, has delivered, that the Tyrant *Dionysius*, (however deformed, and hard favoured himself) that he might have comely Issue, would always have a beautiful Picture set before his Wife in the Bed-chamber,

* *In Lib. cont. Julian. C. 9.*

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that by Strength of Fancy she might conceive that Likeness.

Of the same Opinion we find *Galen**, where he observes, that the Sight of a Picture is sufficient to alter and change the *Fœtus* into the same Likeness; and sure enough the Patriarch in sacred Writ was no Stranger to these Effects, as appears by his Subtilty in placing the streaked Rods before the Eyes of the Cattle at the Time of their Conjunction†.

Heliodorus an ancient Author, having delivered the History of *Cariclea*, who was born white, of *Ethiopian* Parents, from the Queen Mother's often beholding a Picture of *Andromeda* penciled with a white Face, subjoins that the Gymnosophists or Sages very easily ascribed it to the Force of Fancy or Imagination.

Cœlius Rhod.‡ relates how *Fabius Quintil.* freed a Woman after like Manner from Suspicion, who had brought forth a little Negro, only from her often taking Delight in viewing the Picture of an *Ethiop* in her Apartment; the Story of *Alcibiades* is to the same Purpose.

'Tis on this Account the Poet *Hesiod* exhorts his Friends, that they by no means set about this Work after their Return from Funerals, or thinking of any Calamity befallen them, lest the sorrowful Idea they have just thought on, be transmitted to the Conception, and the tender *Fœtus* mark'd with some frightful Character.

Μήδ' ἀπὸ δυσφύμοιο τάφῳ ἀπονοσήσαντα,
Σπέρμαίνειν γυνεῶν, ἀλλ' ἀθανάτων ἀπὸ δαιμόν.

Hesiod. Lib. 2. de Op. & Dieb. præcip.

* *Lib. de Theriac. ad Pison. C. 14.* † *Book of Gen. C. 30.*

‡ *Antiq. leet. L. 20. C. 15.*

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*Pet. Messias** reports from *M. Damasc.* that upon the Confines of *Pisa*, at a Place called the *Holy Rock*, a Girl was born all over hairy, from the Mother's unhappy ruminating and often beholding the Picture of *St. John Baptist*, hanging by her Bed-side, drawn in his hairy Vesture; which Child, as *Montagne* relates, was presented to *Ch. K. of Bohemia*: The like Case is taken Notice of by *Schenkius*, and *Amb. Parey*.

Bartholine † says, that at *Leyden*, in the Year 1638, a Woman of the meaner Sort, who lived near the Church of *St. Peter*, was delivered of a Child well shaped in every respect, but had the Head of a Cat: Imagination was that which had given Occasion for this Monster, for being big with Child, she was frightened exceedingly by a Cat gotten into her Bed.

Gulielm. Paradin. in his History of *Savoy* ‡, declares, that a Niece of Pope *Nich. 3.* of the Family of the *Ursini*, had a monstrous Birth all over hairy, armed, as it were, with Bears Claws, instead of Toes and Fingers, which she ascribed to her looking on the Picture of that Creature, every where hung up in the Dwellings of the said Family: Upon which his Holiness gave Order for destroying all the Pictures of Bears throughout the City of *Rome*. *Lycostenes*, in his Book of Prodigies, says it happened in the first Year of the Pontificate of Pope *Martin* the 4th.

Anno Dom. 1610, whilst (saith our Author**) I attended on my Prince at *Prague*, as his Physician, it fell out that upon the 18th of *July* there was born a Boy, whose Liver, Intestines, Stomach, Spleen, with great Part of the Mesentery, hung out all naked below his Navel; he lived

* *Lib. Lect. var. C. 7.*

† *Epilog. ad Cap. 46.*
Horst. Lib. 7. C. 3.

‡ *Hist. Anat. Cent. 3. Hist. 44.*

** *Additam. ad Donat. per*

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but a few Hours, and then with Misery enough exchanged that Life for Death which he had newly begun: If any demand the Reason of so monstrous a Deformity, he shall find no other than the Imagination of the Parent, who being asked, by Dr. *Mayor* and myself, whether haply she had given some Occasion to such Birth: She answered with Tears, that three Months before her Delivery she was forced by some Soldiers to be present at the killing of a Calf; at the opening of which she felt an extraordinary Motion in herself, when she saw how the Bowels came tumbling from the Belly.

In the same City, and much about the same Time, there was the like, if not a greater Miracle of Nature; a Woman was delivered of a Son, who was born with his Foreskin cut and inverted; and this came to pass through the vehement Imagination of the Mother, who three Weeks before she fell in Travail had listened very attentively to a Guest in her House, who discoursed and exactly described the Manner of the Jewish Circumcision, at one of which he had that Morning been present: I was an Eye-witness hereof, (saith he) being brought by *Kepler* the great Mathematician to behold and view the Child. *Idem, ibidem.*

More remarkable still is the Relation of *Ludov. Vives**, in his Comment upon St. *Austin's* City of God, where he mentions a loose Fellow of *Brabant*, who having personated the Devil in a Play acted, upon returning home in his Devil's Habit, would needs have to do with his Wife, saying he would beget on her a young Devil; the poor Woman frightened, did conceive however thereupon, and after brought forth a Child of the same diabolical Figure the Man was dressed in.

* *Lib. 13. C. 25.*

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Schenkius * tells of a Woman very big, who among other Discourse with her Neighbours, mention being made of her great Belly, she told them that she reckoned about the Time of the Epiphany or Festival of the three Kings; upon which the good Women wishing she might bring forth three Kings, she merrily answered, with all her Heart; and accordingly at the Time she bore three Sons, one of them an *Ethiopian*, or of a black Colour, as usually one of those Kings are painted. The same Relation is confirmed by *Cornel. Gemma* †, being seen, as he says, by great Multitudes in the City of *Louvain*, and confirmed as Truth by undoubted Testimony. The same Person reports of another, who near the Time of her Labour being pursued by her Husband with his drawn Sword, threatening to cut her over the Forehead; she from the Fright not long after fell in Travail, brought forth her Infant, having a large Wound on its Forehead, from which such Abundance of Blood flowed that it could not be stopt, so that the Child died presently.

There liveth among us at *Bern* in *Switzerland*, says *Guliel. Fabritius* ‡, an honest Woman, who about ten Years since, being great with Child, and quarrelling with another Woman, put herself into such a Passion, that she was unable to contain herself; after which falling into Labour she was brought to Bed of a Daughter, of a courageous and heroick Mind, but her Feet and Hands contracted as if ready to fight, and her whole Body in continual Motion, so that she walks as it were dancing, and in a trembling Posture, after the Manner of angry People unable to govern their Passion.

* *Obs. Med. lib. 4.*

† *Cosmocrit. Lib. 1. Cap. 6.*

‡ *Epist. Cent. Ep. 44.*

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A young and lusty Woman (from the same Author*) big with Child, walking the Street upon some Occasion, a Person just by her hapned to fall down in a Fit of an Epilepsy, crying out strangely, and throwing about his Limbs, upon which the young Woman was much frightened; however, at the Expiration, safely delivered of a Son; soon after he was born seized with Epileptick Paroxisms, which opposed all our medical Help, and increasing carried him off before he was a Year old. The Cause I doubt not, replies that great Man, was the Force of the Mother's Imagination at the Time of the Fright, communicated to the Brain of the Infant, in as much as the Parents are both healthy, as also their other Children, and never obnoxious to this terrible Disease.

Such another Accident, as I remember, he speaks of elsewhere befalling a Woman with Child, upon her helping to keep in order an Epileptic during the Paroxism.

The Case of a Man born without Arms, and living to a great Age, which was occasioned by his Mother's Surprise at the Sight of a Mendicant, in the same unhappy Condition, is entered in Cent. 6. Obs. 66. But of this Kind we have a sad Instance at home, I mean in this City, in a Child of Sir J. B. whose Lady frightened at the unexpected View of a Beggar's Stump Arm upon her Coach Door, being then with Child, was after brought to Bed of a Child yet living and wanting one of its Hands.

How these strange Alterations should be wrought, or the *Fætus* cut, wounded and maimed, as if the same were really done with a Weapon, whilst the Mother is unhurt, and merely by

* Obs. Cent. 3. Obs. 8.

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the Force of her Imagination, is, I must confess ingenuously, saith this learned and able Artist, *Supra Captum, i. e.* above my Understanding; that it is Fact is undeniable, among others, from these Instances here specified, to which he refers his Reader, thus:

Of an *Hydrocephalus* contracted by the Mother's Imagination, you have an Example, Cent. 3. Obs. 17. and Cent. 5. Obs. 3. of the Infant's Head pierced quite through by Reason of an Affright of the Mother: See the Answer to *Mich. Dorin-gius*, as also Obs. 3. Cent. 5. of the Small-Pox this Way communicated, Cent. 4. Obs. 55. and 56. of a Child born with the Leg broken or distorted by the Mother's looking on a Crucifix, and viewing the broken Limbs of one of the Malefactors on the Side of our Saviour: See Cent. 3. Obs. 56. of a noble Virgin born with a *Prolapsus Uteri & Vesicæ* by the Mother's beholding a poor Woman under that Misfortune. *Idem ibid.*

Philippus Meurs, apostolical Protonotary and Canon of St. Peter's in *Louvain*, a reverend ancient Man, affirmed unto me, saith our Author*, with sundry others, that he had a Sister complete in the rest of her Body, but without a Head: Instead of which was joined to her Neck the Likeness of a Shell Fish, having two Valves which shut and opened; and by which, from a Spoon, she took her Nourishment: and this he said was occasioned, for that his Mother with Child of her, had a strong Desire after some Muscles she beheld in the Market, but could not procure at that Instant. This Sister of his lived in this monstrous Condition to be eleven Years old, and died then by Accident, happening an-

* *Fienus de Virib. Imaginatioenis,*

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grily and very strongly to bite the Spoon they fed her with, and breaking those testaceous Valves, died quickly after: He kept diverse of her Pictures in his Chamber, which, saith *Fienus*, the whole World hath seen, being more particularly famous and well known to all the City of *Louvain*.

The Case of *Sebastian Munster* * of the two Children born growing together by the Foreheads, occasioned by a Person coming behind the Mother and another Woman at unawares, and wantonly striking their Heads together, seemeth the less rare to us, who have seen here in *London*, within these few Years, two Girls brought out of *Germany* miserably complicate, or conjoined about the Loins and Buttocks, with one common *Anus* and *Pudendum*.

In the *Miscellanea Curiosa*, termed the *Zodiacus Medico-gallicus* †, *Annus quartus*, 1682, there is a Passage giving Account of a *Burgundian* Woman big with Child, who being often intent upon looking up to the two carved Images of two Angels, with their Arms and Legs a-cross each other, placed in the Fryars Church of that City, had her Imagination so imprest thereby, that on the 24th of *August* last past, at the End of her Reckoning, she was delivered of two Girls, deprived of Life on Account of their difficult Birth, with their Bodies joined and crossing each other after the Manner of the Image she had so wishfully beheld.

Ambr. Parey ‡ gives us to understand, that in the Year 1517, a Child was born with the Shape in its Face exactly like that of a Frog, which was brought to pass by the Mother's holding that Crea-

* *Cosmograph. lib. 3.*
Nov. & Decemb.

† *Zod. Med. Gallic. pro. Mens.*
‡ *Chir. lib. 24. C. 7.*

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ture in her Hand, to allay the Heat of a Fever about the Time of her Conception.

A Gentlewoman being cut for the Reposition of an inguinal Rupture, at the same Time with Child, soon after was delivered of her Child with a large Wound on the same Place, the Scar of which he carries to this Day, altho' thirty Years since.

At *Antwerp* (as recorded by *Fienus* in his Book aforesaid) there was at the Time of his Writing a Woman, who both in Countenance as well as Gesture had Resemblance of an Ape; for that her Mother, as supposed, when big with Child, was wonderfully delighted with an Ape she kept in her House to play withal.

I was informed, saith the same Person, by one worthy of Credit, that a Woman with Child going by the Town-wall, a Lizard leaped into her Bosom; upon which being frightened, she after brought forth her Child, having a fleshy Excrescence growing out of the Breast, exactly resembling the Lizard, which had the Head fixed into the Child's Flesh, as it were hidden therein, whilst the rest of the Body hung forth.

Schenkius takes Notice of a Letter sent him by *Jacobus Suterus*, M. D. where he gives him an Account of an Accident, just then befallen his own Wife, who being denied a certain Joint of Meat by a Butcher in the Market, flew out into such a Passion that she bled at Nose, which perceiving she clapt her Finger to her Lip to wipe it off, and after was brought to Bed with her Child wanting the upper Lip.

But something singular beyond all these is the Tale of *Langius** (upon the Author's Credit, left to the Reader's Credulity) of a Woman long-

* *Epist. Torr. 2. Epist. 12.*

ing to bite the naked Shoulder of a Baker passing by her, which rather than she should lose, the good-natured Husband hires the Baker at a certain Price; accordingly when the big-bellied Woman had taken two Morsels, the poor Man unable to hold out a third, would not suffer her to bite again, for want of which she bore (as the Story goes) one dead Child with two living.

But to hasten homewards, where are Instances enough to be had, the Reader will find a very surprising one communicated to the Royal Society, by Dr. *Cyprianus* the Lithotomist*, to this Purpose. A Lady was delivered of a Girl with a Wound in her Breast, above four Fingers long, and penetrating to the *Musculi Intercostales*, being an Inch broad, hollow under the Flesh round about the Wound: Besides that there was a Contusion at the lower part of the Wound, which being treated with Suppuratives, came to a Head, was opened, and together with the Wound, healed up after the Manner of other Wounds and Contusions. The Child came into the World without any Force, and consequently could receive no Harm in the Birth, but was occasioned by the Strength of the Mother's Imagination, who about two Months before, being gone to Bed, and by Chance hearing a Report that a Man had murdered his Wife by giving her a Wound on the Breast with a Knife; at which Relation 'twas observed that she changed Countenance, and seemed concerned.

The late great Naturalist Mr. *Boyle*† acquaints us, that a most ingenious Physician had diverse Times informed him, when being called to a

* *Phil. Trans. abridged, Vol. 3. p. 222.*

† *Exper. Philos. Exp. 11. p. 151.*

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young Lady, he found that though she complain-
ed much, yet there appeared so little Cause, ei-
ther in her Body or her Condition, to guess that she
did any more than fancy herself sick, that scrup-
ling to give her Physick, he persuaded her Friends
rather to divert her Mind by little Journies of
Pleasure: in one of which, going to St. *Wini-
fred's* Well, this Lady, who was a Catholick,
and devout in her Religion, and a pretty while in
the Water to perform some Devotions, and had
occasion to fix her Eyes very attentively upon the
red Pebble Stones, which in a scattered Order
made up a good Part of those that appeared thro'
the Water, and a while after growing big, she
was delivered of a Child, whose white Skin was
copiously speckled with Spots of the Colour and
Bigness of those Stones, and though now this
Child hath lived already several Years, yet doth
he still retain them.

There was a Lady, a Kinswoman of mine (says
the Author*) who used much to wear black
Patches upon her Face (a Fashion among young
Women) which I to put her from, used to tell
her in jest, that the next Child she should go
with, whilst the Solicitude and Care of those Patches
were so strong in her Fancy, should come into the
World with a great black Spot in the midst of
its Forehead; and this Apprehension was so lively
in her Imagination at the Time she proved with
Child, that her Daughter was born just as the
Mother had fancied, which there are at Hand
Witnesses enough to confirm, but none more
pregnant than the young Lady herself, upon whom
the Mark is yet remaining.

* *Sir Kenelm Digby, in his Treatise of Bodies, C. 38.
p. 329.*

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Thus is it made apparent by a multitude of Examples, how manifest and great an Empire the *Fantasy* of a pregnant Woman has over the Blood and Humours together with the Spirits of her Body, and how by their Ministry she is able to give not only monstrous Shapes and Figures to that of the more tender *Fœtus*, but to communicate Diseases also: Wherefore we have less Cause to admire she should be capable to impress the outward Surface with Marks and Spots of a diverse Kind and Resemblance, the Effects usually of Frights and strong Apprehensions or disappointed Longings: Concerning which we are now to speak and propose such Remedies as may be proper to remove those of them which happen to prove troublesome, and will admit of Cure*.

Jacobus Horstius recites several of these Cases, wherein he found the Infant not only variously discoloured, but marked with the Resemblance of Strawberries, Cherries and other Fruits on several Parts of the Bodies, by Force of the Mother's Imagination: Many of which (as *Hildanus* well remarks) are not to be deemed altogether incurable, but may be attempted according to the Parts near which they are situate; but in cutting off these Tubercles and Spots, we must (says that

* That longing Women should, by the pure Workings of Imagination, form their Spirits into such Ideas, Figures, and Species, as to imprint Marks upon their Fœtus in the Womb, and fix upon them not only flat Spots and Moles, but even fleshy protuberant Substances, in the perfect Likeness of such things as they longed for, as perhaps a Cherry, or other Fruit, which shall have the very Shape and Colour, and shall, as it were, ripen in Season, and grow red, when the true ones on the Tree do so: This is as strange a thing as breeding of the Small Pox, by the Force of Fear and Fancy; but it is so common, that we have long ago left wondring at it. Dr. Fuller in his new Treatise, entituled, *Exanthematologia*, p. 189, 190.

experienced

experienced Practitioner) be careful we take out the Root and leave no Part of the Skin or Flesh preternaturally coloured behind, for if so, they will rise again.

Some who have been shy of the Knife, have recommended the Blood of the Secundine, to be rubbed on the Part in order to remove these Marks; but this is mere trifling, and justly reprehended by *Segerus**, who instanceth in a Maid that had the Back of her Left-hand almost all of a fiery red Colour, by reason of the Mother's apprehending a sudden Burning when she was with Child, and that Fright causing such Impression: She by Advice of an old Woman had besmeared the discoloured Place with the Blood of an After-Birth, which was so far from taking off the Spot, that it caused a greater Inflammation with much Swelling and Pain, which the Surgeon had much ado to stop, the Mark remaining notwithstanding.

The best Way of removing the maternal Marks, called otherwise *Nævi sive Maculae Maternæ*, according to *Willius*†, is that by Section, which is easy if the Tumour can be tied about with a Thread, and such Medicines applied as may commodiously intercept the affluent Humours; but we must have a Care that no Artery, great Vessel or Nerve be hurt: For if, saith he, Nature permits the Loss of a Nose, an Ear or Eye without Danger of Life, why may she not use the same Liberty in these her spurious Productions? An Example is in the same Place laid down of a Child, over both whose Eye-lids and whole Forehead there grew many soft Excrescences, which were undertaken successfully and the Child cured.

The Sum of our own Thought on this Subject amounts to this.

* *Ephem. Germ. an. 3. Obs. 198.* † *Act. Danic. an. 74. Obs. 83.*

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In the first Place, Monsters, and truly monstrous Births, are not to be meddled with, but to be left to the Civil Law to determine upon mature Deliberation, and the Judgment of Physicians before consulted, which are fit to be destroyed and made away with, and which to be preserved and kept alive.

Distorted and deformed Members may be sometimes attempted, and are, by the help of Instruments and Chirurgery, often set to rights; an Example whereof may be found in *Hildanus**, and one very remarkable I could give, of a Child then (now grown a lusty Man and a *Turkey Merchant*) born with both Feet inverted, and treading on the Ankles, yet with careful Management, proper Splints and Bandage, with a small Steel-plate from the Shoe up to the Knee, continued for about seven Years, he was able to leave them off, and now walks as well as any Man.

To attempt the taking away Discolourings of the Skin, such as Redness from Womens longing for Claret, or having the same suddenly spilt upon them, is to little Purpose; the Stain going thro' the Skin and the Scar like to prove a greater Blemish, if the Part will admit of healing, than the discolouring itself.

The waiting of large Excrescences resembling certain Fruits, or Foods desired but not obtained, is a Matter oftentimes of great Weight; not only for that they are apt to degenerate into malign Ulcers, but for that some of them having large *Plexus* of Vessels to supply them, there is Danger of great Hæmorrhage or Flux in their Extirpation: And if they cannot be eradicated entirely, they will rise again, and be more rebellious and troublesome than before they were undertaken;

* *Cent. 3. Obs. 56.*

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so that in enterprising these Matters, it is necessary to consider the Part on which they are seated, to what Parts adjoining, and with what communicating: What Vessels they may be fed by: What Compass they take, how deep they enter, and whether the whole may be safely burnt either with potential or actual Cautery, or cut out by Knife.

Those which I have had Courage to undertake, have been the Currant, Cherry, Raspberry, Mulberry or Similitudes of the lesser Fruits; and these only, when they have been seated securely, and have had their Surface not too much spread: Or when their Basis has been small like a *Pedunculus* or Stalk, and the Excrescence itself soft and pliable, without Inflammation, Induration, or livid Complexion, or in short without fear of any Malignity may lurk under them, from whence I have known their Degeneracy into Cancers.

The Time of Extirpation is the Season when they look palest, lie flattest and softest, and are least troublesome: For some of these, like the Fruits they resemble, have their Times of bloom, ripening and languishing, tho' never quite dying or falling of themselves.

If they joined only by a slender Stalk, or if their Basis will admit, I should advise the Way by Ligature: Taking Care when the Excrescence is dropt off, to penetrate the Root with a Caustick or Cautery, otherwise 'tis a Chance but the next Season it may sprout again: The same is to be observed if taken off by the Knife, after which I clap down a small pointed Cautery made hot to the place, which both secures the Bleeding, wastes the remaining little Fibres it was held by, and corrects the Malignity, if such there be, the Sore from thence healing after the manner of a common Burn.

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Fab. Hild. * being called to a Senator and principal Governor, for that time, of the Republick of *Bern*, to view his Son of three Years of Age, having an Excrecence resembling a Cherry (the one half at least) upon the upper Part of his Nose, at first no bigger than a Lentil, but increasing as he grew up, and taking its first Rise from the Mother's longing for that Fruit, when it seems she could not procure it, he undertook the Cure as follows.

Passing a Needle with Thread thro' the Body of the Excrecence, and thereby drawing it to him, he began with his Knife to separate the same from the Bottom of it all round, when passing the Point thereof up towards the Forehead, a Branch of a Blood-vessel coming thence being divided, hindered him from proceeding in his Work to his Satisfaction, upon the Blood spurting upon him, together with the Child's Frowardness and throwing about: Upon which, contenting himself with taking out what he had divided, he drest up with Astringents, and after when he came to open the Wound, perceiving some Remains of the foresaid Excrecence in the discoloured Flesh, he was put upon wasting the same with his Escharotick made of the *Cineres Sarmenorum* and *Calx viva*; and digesting out the Eschar with a Mixture of *Terebinth. Gum. Elemi*, &c. still repeating the same Escharotick where 'twas wanting, till the said preternatural Flesh was utterly destroyed, he after incarned with sound Flesh and brought on a firm and seemly *Cicatrix*.

In the said Relation he cautions the Surgeon that he leave no Part of the discoloured Flesh behind him in these Sort of Excrecences, for otherwise they will be apt to rise into their old Shape, as he found himself in a young Maid from whom he attempted to take off an Excrecence on her

* *Cent. 5. Obs. 46.*

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Forehead of the Figure of a Plumb, but leaving some of the tainted Skin and Flesh, and not removing the whole Root of the said Excrescence, it grew again and put him under the Necessity of a second Operation.

In the Use of the Caustick, great Care is to be taken to keep the Salts from spreading or going deeper than they should, to the Prejudice of the Parts lying under and round about, and also for that thereby the Scar may be made larger and more unseemly than there was Occasion.

In these Cases he commends also, (and that not without its deserved Praise) the Use of the red Precipitate, in tender Habits before-hand washed andedulcorated, which of itself I have sometimes known (the outer Skin removed) able to waste these fungous Appearances, to deterge the Ulcer and dispose it for healing by the common Medicines: Another Instance of Extirpation of the like Fancy-Mark by Caustick, the Reader will find subjoined to the aforesaid Observation; but this Chapter being run already beyond its intended Length, 'tis Time to finish the same, which I shall do with two or three Cases of my own.

A Gentlewoman in my Neighbourhood having for many Years carried the Mark of a Raspberry she was born with near to the Eye-brow; at length about the Season of ripening for that Fruit (as it used to do) it put on a florid Complexion, felt tender, and appearing higher than usual, with small Grains as it were and little Hairs between them, exactly resembling the Fruit her Mother had been disappointed of, in her Longing when with Child. It hapned that passing too near a Basket-woman in the Market, who had a Straw-hat on, the Edge whereof running hastily against the Excrescence cut thro' the Middle of it, and put the Gentlewoman to great Pain and much Trouble to stay the Bleeding,

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which was still ready to burst out again for several Days: But at last drying up with a Scab, she contented herself without using any Application, superstitiously fancying it both sinful and fruitless to attempt removing a Mark of God Almighty's sending, as she exprest it: But some time after, the Scab growing loose about the Edge, from a small Weeping underneath, and sticking to the Lace of her Pinner, one Morning in her Sleep she had pulled it off, and soon overflowed her Face and Neck with a more plentiful Bleeding than at first, at which being much frightened, she sent for me in haste, only to stop the Blood.

I convinced her of the ill Consequence that might attend this *Fungus* now disturbed, and prevailed with her to have it intirely eradicated, encouraging her with great hopes of Success. Accordingly she complying, I sent home for a Caustick, and first pressing upon the Part with the Lunar One, found it made not that quick Dispatch, a small Artery discharging and incommoding the Operation: Upon which I bore in upon the same, with a Piece of the *Lapis infernalis* [which I prepare by boiling up the *Lixivium Capitale* or first runing of the Soap-makers Lees, into a due Consistence or proper Hardness, cutting it with a hot Knife into several Shapes and Sizes, and keeping it in a Bottle well stopt till the time of using] which both secured the Vessel and burnt deep into the Body of the Excrescence; to prevent its spreading I wiped out the dissolved Salts with an armed Probe, and having, as I thought, taken in the whole *Fungus*, and got down to its Root, I dressed the *Eschar* with a Pledgit of Basilicon dipt in the warm *Bals. Terebinth.* which, as it separated, I perceived that I had taken in the whole Compass of the discoloured and tainted Skin, yet at the Bottom the Flesh in some Places arose granulated
and

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and seedy like the other Parts before wasted, some of which I touched again with the Silver Cautick, others with the End of my Probe dipt in *Butyrum Antimonii*, when digesting out the Slough with warm *Linim.* and *Bals. Tereb.* I found the Flesh was still of the same Kind, even as low as the *Pericranium*: Now some officious Person in my Absence telling her that her Skull lay bare, and that it went down to her Brain, she was much displeased that I had undertaken it: However I comforted her with Assurance that there was no Danger, and that I would use my utmost Endeavour not only to heal it, which seemed no difficult Matter, but after such Manner that it might never shoot up again, or create farther Trouble and Disturbance.

After I had gone as far with my Eschatorick as was convenient, I filled the Ulcer up with *Præcip. rub.* and let it lie for two Days, laying over the Digestive: And taking off the Dressing there came out a thick Slough, made of the Remains of the Excrescence, under which the Membrane appeared fair and clear, although somewhat inflamed; to prevent which from sloughing off also, I drest up with Lenients and hastened Incarnation; yet notwithstanding my utmost Endeavour, the Cranium was bare the Compass of a small Spangle, yet healed without the least Exfoliation, and now remains a handsome Scar, the Skin sticking only a small Matter (as usual where the Bone has been uncovered) upon the Place, but lies smooth and even, and I dare say will never give her farther Trouble.

Had I apprehended it so deeply rooted, I might not probably have been so very forward in the Undertaking, unless I had been solicited thereto by the Patient: But discovering after how it was, I was resolved to follow it even down to the Cranium, since it was securely situate, rather than
leave

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leave it to sprout anew, to the Patient's farther Inconvenience and my own Discredit.

A Child having the Resemblance of a Currant on the internal *Canthus* of the Eye, towards the Top of the Nose; it growing bigger, and the Parents perceiving it was likely to be attended with a farther ill Consequence, by a squinting Cast of her Eye she had contracted, in often striving to behold it, were very desirous to have it removed, for which I was consulted: And observing the Basis would admit thereof, I proposed Extirpation by the Ligature, with which they readily complied: Coming two or three Days after with a Needle full of Silk waxed, I set the Child in a good Light upon a Servant's Knee, and whilst an Assistant took hold of the Excrescence with the Forceps, I surrounding the Root made my Ligature; and apprehending the Child would be so froward as not to suffer its being straitened again afterwards, if there was Occasion, I was willing to make but one Trouble, and tied it closer upon that Occasion, cutting off the Ends of the Ligature at the same Time, and applying a Defensative all round, in the Middle of which I had made a Hole to let out the Excrescence. The Day before the Child had been let Blood, and that Morning a Glyster was given to prevent the Accidents of Fever, Inflammation or Ophthalmy, which is highly necessary as well in these lighter, as some more seemingly momentous Operations; upon compressing the Fungus the Child cried, and continued so doing most Part of the Day and Night betwixt whiles. Early next Morning finding the Eye inflamed, the Eye-lids swelled up and the Child feverish, tho' it had slept tolerably by Means of a gentle Anodyne given for that Purpose; yet the Parents affrighted sent Word the Child could bear it no longer, and that they must have the String slackened.

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slackened. I took with me a Steel Probe, and coming to see the Child, found a great Fluxion round the Part: The Excrescence was grown livid and seemed all of it near mortified, however to comply with their Desire, I acquainted them with my Intention; and the Child being taken out of Bed and carried to the Window, with the Cap pulled down upon the well Eye, whilst the Father put his Finger upon the Lid of the Eye affected, shutting it close down, I gave the Probe to a Servant to put the Button end into the Fire, and then passing the Point of my Scissars under the Ligature, snipt off the Excrescence, at which the Child complained not, nor had we many Drops of Blood followed: Then beckoning to the Servant I took the red hot Probe and prest it moderately upon the Root or Stalk of the same, which made her cry out for a small Moment, but was presently pacified: After which embrocating the Parts with *Ol. Rosarum*, the Tumour went off in two or three Days with the feverish Heat, and in two or three more the Burn was healed with so many Dressings of my *Ung. de Lap. Cal.* [the first Dressing only being a small Pledgit armed with Basilicon] and remains now so cicatrised that there is scarce a discernable Print of the Mark.

A Servant-Maid applied herself to me for Cure of a Malady upon her Cheek; she said it had been the Mark of a Shrimp, imprest by her Mother's Longing: And being troublesome, the Removal of it had been attempted with Eschatoricks by a Pretender to Surgery. But indeed it seemed to me (whatever had been the former Shape) to be now a Phagedenic Ulcer with jagged and callous Lips on one Side, on the other an overgrown Fungus: Having considered her Case, I told her if she would submit to the hot Iron, I would serve her so far as I was able, believing that the most likely Remedy
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for so obstinate a Disease. Frightened at the Thought of this fiery Trial, she was going away, and I not over-forward to engage, at least any other ways, was well content and willing to get rid of the Work, which I did: Having since heard, that missing Cure under the Hands of a confident Empirick, her Cheek is overspread with the Malady, which is deemed cancerous, by a Gentleman of the Profession of Surgery lately consulted.

And these are the Diseases of the Skin in general, of which we thought fit to discourse in this first Part of our Treatise, not being ignorant of some other Eruptions upon the same mentioned by the Ancients, who differing much among themselves in the Names and Descriptions of some, and others falling in one Way or other with those we have already, or may hereafter take Notice of in our second Part, we shall forbear farther enlarging thereon, and will hope for the Reader's Pardon who finds any Thing wanting in either; which perhaps he may more readily grant us, if he looks back upon the Title, in which he will see we have termed this neither an exact nor yet a complete Treatise.

As to horny Excrescences sprouting forth the Skin, we forbear both their History and *Ætiology*, being generally much deeper rooted and arising from the Cartilages, Ligaments, or the Bones themselves: Instances of which may be found in *Zacutus Lusit. Med. Prax. admir. Lib. 2. Obs. 188. Fallopius de Part. simil. C. 7. Landfrank Tract. 3. Doct. 2. C. 3. Ingras. de Tum. Tract. 1. C. 1. * Alex. Bened. Anat. Lib. 1. C. 14. Platerus* with divers others, as among the *Arabians, Avicenna Septima Quarti, Tract. 3. C. 14. Avenzoar, Lib. 2. C. 5.* and for the Manner of their Extirpation *Schenkius, Dalechampius, Gabrolius*, and others we stay not to enumerate.

* *Barthol. Cent. 5. Hist. anat. 27. and Cent. 1. Hist. 87.*

A
COLLECTION
OF
RECEIPTS

To make the several Representations upon the Body of the *Fœtus*, which have been vulgarly imputed to the Mother's *Imagination*.

How to make a Cat's Face.

PICK out a *Fœtus* that has a few hairy Moles about the Sides of the Mouth; depress the Nose, and raise up the Chin, which is easily done by means of strong Ligature, Power of Imag. 41.

To make Hair Lips.

You need only tell the Patient, or his Friends, that in a human *Fœtus* the Lips, the Cheeks and the Ears, the Eye-lids and the Nose, were not seen in the Beginning, and the Line which unites the Sides of the upper Lip is the last in Coalition, p. 137.

To make the Monkey and Frog Face, the same way.

That is, to tell the Persons thus deformed after they are grown up, or the Relations before, that their Lips and Cheeks not being come to Perfection, and their Mouths being open from Ear to Ear, which were very small, and scarce discernible at the Beginning, made them, notwithstanding, appear very frightful to the Spectators, and give Room to many silly Notions.

Another excellent Receipt for an Ape's Face.

If you find the Child has an odd Motion with its Lips, take care to support the same with a bad Education, and you shall find it quickly make the Grimace, chatter and frisk about the House, to the Admiration of the whole Family, p. 71.

To make red Wine appear upon the Child's Face, also how to make it have a red Face, and a red Nose.

Let the Skin be flead the Compass you intend, whereby the Blood Vessels may appear very conspicuous on the Superficies.

Or

Or give the Child good Store of red Pot (not the white) with now and then a Dram, and you shall find, like some who before had a fair Complexion, it shall have a red Face and a red Nose, P. 137, 138.

To make a Child come into the World without a Cerebrum and Cerebellum.

Take what Subject you please, you will find the Cerebrum and Cerebellum do look at first like two watery Bladders, being turned afterwards into a Coagulum, covered with a thin Membrane, which is the Reason that some Children are born without any visible Cerebrum. Ibidem 135.

To make the Child appear with a Grenadier's Cap, a Frier's Cowl, a Toad, a Woman's Head Tress.

You are to single out a Foetus, whose Skin of the Head is very much relaxed, like that of the young Spaniard in Tulpius, who could bring the Skin of his Throat as far as his Mouth and Nostrils, or it will be still better if you can find one with the Cranium depressed, so that the Skin may fall over the Eyes and Nose; and then it will stand the better upright like a cartilaginous Substance, imitating the Cap of the Grenadier's; or if it comes not readily into such Shape, it will shew like a Frier's Cowl, a Toad, a Woman's Head Tress, &c. P. 139, 140.

How to make Black Cherries, Strawberries, Mulberries, a Rind of Bacon, and other Fruits.

Pare off the Skin till you come at the Divarication of the Blood-Vessel; and you will see some like painted black Cherries, others resembling a Bunch of Grapes, Strawberries, Mulberries, &c. all which will make a great Shew of ripening in the Summer Time, when the Blood is rarified, and die away in the Winter, when the Blood is concenter'd, P. 17.

To make Apricots, Peaches, Plumb Cakes, &c.

Observe where there is a Mole, which is common to be met withal, of about half an Inch diameter, and let it grow to four, five, or six Inches, or till it shoots itself out to the Similitude you would have formed.

To make the Child appear as if in a continual passionate or fighting Posture.

If you find the Child lame of one of the Feet, observe it when it walks, you will see how it contracts both Feet and Hands, how its whole Body is put into a continual Motion; how it dances along, and appears in a trembling Posture, after the Manner of angry People, unable to govern their Passion, P. 52, 53.

A most

A most excellent Receipt to shew a Child, as if its Arms and Legs were broken.

Pick out a Ricketty Foetus, where the Bones of the Carpus and Tarsus are not come to their full Perfection, but remain cartilaginous, with the Ligaments relaxed, and the Articulations loose, there being three Sorts of Luxations, and the Limbs you will find even when the Child is grown up to a Man, exactly as if the Bones were broken; so that neither Kings nor Queens, nor yet the most skilful Bone-setters, by feeling, not where they had been broke, but where they were broke, shall ever be able to distinguish them from those that have been, or are broken, Strength of Imagination, p. 28.

To make a Child appear like the Picture of St. Plus.

Take a Child, and you will observe that in the Struggle of Death the Limbs take several odd Positions; the Eyes convulsed are turned upwards, then put it into Spirits of Wine, it shall appear lank and wrinkled, the Decay of the Cerebrum will cause a Depression of the Bones, and make the Forehead appear shorter; but if you find the Limbs stiff, instead of Spirits, you must mollify them with warm Water, and then you may bring them into what Posture you please by the Help of strong Ligatures. When you find the Bones soft to the Touch, you may put them without Ligatures, into what Position you want; for how many People have the Arms of Jerusalem wrought in their Flesh? and how easy is it to do the same in a dead Corps? Strength of Imagination, p. 23, 24.

How to make Monsters.

Pick out a couple of Ova that have transmigrated several Generations, by which some Damage either by Sicknes or Poison may be supposed to have been contracted; or let the said Ova be jumbled either in the Tubes, or in the Uterus by the Contraction of the Muscles of the Abdomen; and you will find them so confounded, as to make an odd and monstrous Composition of the Fragments of both, Power of Imagination, p. 139.

To shew a Foetus as if wounded, after the Mother has been affrighted by the firing of a Gun, pursued with a Person having a drawn Sword, and threatening to run her through therewith; or hearing of some other Person being murdered.
You are to find out a Foetus that has some Abscess or Apostem; or being disappointed thereof, one who has received some hurt by the Midwife's Finger, and the People will straight imagine it was occasioned by the Affright, p. 133.

How

How to make *Mules, Mongrels*, and other *Motly Breeds*, of a diverse kind, the Result of a promiscuous Conjunction, arising nevertheless from a pre-existent Animal that is *sui tantum generis*.

This Recipe is not yet translated from the old Greek Manuscript, though it lays Claim to the ancient Opinion of a Plastick Power.

I expect that Dr. B. will now cry out of intollerable Liberties, spoiling the Contexture and breaking the Series, in order to please a certain Set of Readers; but having referred to the several Pages in his Books, and drawn the Inferences for the most Part in his own Words, as will appear by comparing them, let him say what he thinks fit, let him have his Humour.

ADVERTISEMENT.

A remarkable Account of a large Parcel of red Freckles, as big as Pebble Stones, scattered over the Body of a young Child, and continuing as it grew up in Years; imputed by a most ingenious Physician to the Mother's Imagination, first discovered by Dr. B. in the Year 1729, to be only a few Freckles. Vide the Power of Imagination, p. 77.

An Experiment to prevent the Blood's returning to the Heart and the Cerebrum, by tying of the Artery, Idem p. 117.



The Oversights of the Press are to be rectified as follows:

PAGE 4. line 25: dele *and*. p. 31. l. 23. the Word *not* should have been set in Capitals, that not one Word of Dr. B.'s Wit may be overlook'd. p. 44. l. 20 for *Fool* r. *Foot*. p. 105. l. 2. for *first* r. *last*. *Ibid.* l. 5. for *last* r. *first*. *Ibid.* l. 11. r. *discoverable*. p. 108. l. 10. *Art* r. *Artery*. p. 136. l. 11. r. *compremised*. p. 137. l. 24. r. *inscrutable*. p. 139. l. 19. r. *makes*.